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Edward H. H. H.

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THREE
EXACT PIECES
OF

LEONARD PHIORAVANT Knight,
and Doctor in PHYSICK, *viz.*
His RATIONALL SECRETS, and
CHIRURGERY, Reviewed and Revived.

Together with a Book of Excellent

EXPERIMENTS
AND
SECRETS,

Collected out of the Practises of severall
Expert men in both Faculties.

Whereunto is Annexed

PARACELSUS his One hundred and fourteen

EXPERIMENTS:

With certain Excellent Works of B. G.

à Portu Aquitano.

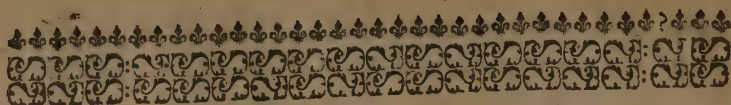
Also Isaac Hollandus his SECRETS con-
cerning his Vegetall and Animall Work.

With Quercetanus his Spagyrick Antidotary for GUN-SHOT.

LONDON, *Walter*

Printed by G. Dawson, and are to be sold by William Nealand, at his Shop
at the Sign of the Crown in Duck-lane, 1652.





To the Reader.

Courteous Reader,



Have carefully, though not curiously, disrobed that worthy Knight, and excellent Doctor in Physick and Chirurgery, Leonard Phioravant out of his Italian Vesture, and put him into our English habit, that such an excellent Piece may not lye cloystered in the Precinct of one Principality, but that our own Nation may participate of the Honie, this Laborious Bee hath brought to his Hive: If all relish not at the first gust, the fault is not in the Work, but their judgments that understand him not, nor the jewels presented unto them. Avicen King of Arabia in the Arabick, Hippocrates and Galen in Greek, and Plinie and Celsus in Latine; besides many English and French, have testified their love to their native Countries, by publishing in their own Languages such rare Treasures as these. Nor fear I detraction from any for these my Labours, unlesse it be from some runagate Varlets, that carry all their cunning in a Chirurgians Box in their Pockets, and their learning in a

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Cap-case behind. at their backs; who through Ignorance, neither regarding the quantity, nor quality of those excellent Medicines, abuse, and sophisticate them in making them up, but this must be obtruded unto the Men, not the Medicines; for prevention whereof hereafter, that honourable Society of London Physitians have chose out a Chymick Artificer, whom they have placed in their own Colledge, and over whom they have set discreet, and learned overseers to oblige the publike for their care to their Medicines hereafter. So wishing you the happy fruition of health is intended you by these labours; I rest,

J. H.

W. J.

memorandum of labours our first
old. whole
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FINIS.

To the Reader.

Having taken upon me to write a breif Treatise of Chirurgery, in the which I will write the meer verity, and that with as much brevity as may be, because the truth useth but little room, for the Philosopher writeth, that the truth is such a light as all men doe hide, covering it with divers abuses, as the Poets many times doe; for when they write one of their tales, they goe about to hide it, and thus to our purpose: Those that write great volumes cannot choose many times but hide the truth; for in much matter there entereth both good and bad, and therefore I will write no more then is necessary, declaring what Chirurgery is, and in what order it should be used with all his accidents, shewing what Wounds are, with Imposthumes and Ulcers, how they ingender, and when they are ingendered, how to cure them and dissolve them: A discourse which will please many, because it is onely truth, and of great importance: Let every one therefore know, that Science with experience doe appeare to be one thing, and at this present every one is certain thereof, that the experience of Physick, as well as of Chirurgery, cannot be good without Science or Method, as a man may term it; but I say, that Experience is better then Science in these two Arts, that is, in Physick and Chirurgery, for Science onely sheweth the vertue, the which may be done with Practise that hath no Theorick; of which I have written sufficiently in my *Caprici Medicinale*, and that this which I write is truth, I will prove it, for I say, that none can help with the onely Method, but alwayes it is necessary, that there be some experience or practise, therefore those that doe delight to understand, let them follow this my short Treatise, in the which I will treat of things most necessary to be known, and will shew how easie it is to work in that Art, declaring all the difficult matter, so that every one may see and perceive it plain, and afterwards I will shew how to make many new Medicines, as well for Wounds, as for the other sorts of sores, which have not been used neither of old Doctors nor of new; the which Remedies are of such vertue and strength, that the world will wonder at them for their notable quick working, and hereafter I will write what Chirurgery is.

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FINIS.



*Short Animadversions upon the Book lately Published
by one who stiles himselfe NOAH BIGGS,
Helmontii Psittacum.*

Friend,



Ou set a bigg Saile to a little
Vessell : I beleeve your
Arke doth not like *Noah's*,
containe all the vitality of
Rationals ; and Sensibles.

You write *Pag. 205.* con-
cerning Mastication. See-
ing all Aliment ought to passe into a liquid Re-
duction, or tendance to Chilificative mutation,
or Alimentall conversion, therefore Mastificati-
on is to be highly commended.

You have likethe great Fish, that swallowed
Jonah, received in *Van Helmont*, though not di-
gested him ; and the same taxe may passe on you,
which somtimes did on a Noble Courtier, *de-*
vorasti, non edisti. It was the judgment of

A Doctor

Doctor *Charlton*, a Learned Physitian, a favourer of *Van Helmont*, that he had a better Faculty, *Evertere opiniones Veterum, quam extruere, & stabilire Novas.*

When was ever Practice amongst the Physitians so narrowly confined, as they kept themselves to one Author? Do not some of them follow *Minsect*, others *Hartman*, others *Grulingius*, others will have their prescriptions made after *Quercetan*, *Faber*, or *Poterius*, some after *Begvinus*, *Millius*, *Billich*, *Burgravius*, *Becherus*, or other Authors; And some disgust all, which are not *Paracelsian*, or accord with *Basilius*, *Valentinus* his Master, and are pleased to practise after their Medicines, with the additions of their own Experiments, out of their reading, and judgement on their severall Authors. I would gladly know who ties himselfe to *Sennertus*, *Riverius*, or any one Modern Author, as if universall Learning were contained in the sphere of one Microcosme: Yet you are so much for *Helmont*, as if he were the great Luminary of the World. I confesse, I honour *Van Helmont*, but if you do no cures out of the tract of his Method, I beleeve you must study more knowledge in his Medicines then barely how to Translate them, or otherwise you will

will faile in the honour you aspire unto, and from teaching others, come your selfe to learn from those you unworthily vilifie.

You say *Pag. 12.* The Schooles are ignorant of the Quiddities, and Dihoties of things, do you your selfe understand either your own, or the essence of the lowest inferiour Animals? *Pag. 15.* Why did you not by the golden Trident of Chymicall Theoremes, whom as a Lady of Honour you have courted, devoutly kissed, and professe your strict observance to, becalm this Sea of distraction? And as you say, *Pag. 16.* write in that, in which there is no beaten path, which you think most honourable, because he that leades hath this advantage above others, if others follow him, he hath the glory of the first undertaking, if not the excuse of prejudice: But had not *Van Helmont* traced out this Path to you, I could think you would have acquiesced to the ancient opinions, and not have aspired to be reckoned amongst the publick Benefactors of Civill and Humane life.

Pag. 35. You have a jerke at *Bartholomeus Ca- richterus*, but I beleeeve your own learning and judgment will hardly bring you to be a Physitian to so great an Emperour as *Maximillian* the

Second. For your threefold Character you give of a good Purge, *Pag.* 80. I hardly beleeve your Patients will be so happy as to meet with such from you. The *London Dispensatory* hath variety of medicines, some following one Author, and some another, for which purpose it was so enlarged, as thought necessary in respect of the severall variety of judgment, and practises of our Modern Physitians.

You say, *Pag.* 11. reading is no way conducive to knowing : If you had never read *Van Helmont*, you had never written in this stile. You say, *Pag.* 11. The disease known is not the halfe way to the cure, but if you know not the disease, I conceive you would hardly, or blindly come to the cure of them. You write, *Pag.* 15. The Physitians like to the self-conceited *Laodiceans*, while they presume they keep the keyes of the Science, they neither enter themselves into the Closet, and inner Parlour of Nature, nor admit, willingly, others that would. But observe your own incircumspection and levitie : For had you perused their *Pharmacopœa*, published 1650. *A Capite ad Calcem*; you could not have committed so grosse an error, (nor did their former want prescriptions of Chymick medicines) but if you please

please to cast your eye on it, from Pag. 187. *ad finem Libri*, you may see many good Chymick preparations, besides the multitude of other prescriptions, which are left to the judgement and choyce of Ingenious Practitioners, to fetch out of other Chymick Authors.

And had you but cast your eye on their careful expression, in *sine Pharmacopœæ*, you would have been silent, or written more temperately, which I must expose to your knowledge in their own words.

Ne nos (Amice Lector) in hac operis suscepti meta, simulque cum calamo nostro curam deposuisse tui videamur, certior ut fias, cupimus, nos etiam saluti tuæ, publicæque utilitati, nihilo segnus invigilare, adeoque officinam Chymicam, seorsum in horto Collegii erigendam curasse, artificemque Idoneum accersivisse, eidemque instruendo & corrigendo Collegarum peritissimos destinasse, ut medicamenta, quanto efficaciora, tanto cautius, quanto difficilliora, tanto diligentius, quanto pretiosiora, tanto sincerius componerentur. Denique eidem suffragia nostra, locumque ac lucrum omne gratis dedisse, & concessisse, ut ad tam singularem benevolentiam promerendam pari honestate impelleretur. Tu Quisquis es, nobiscum fruire, vove & vale. Now judge of the condition you stand in with knowing men.

Hath not *Rome, France, Augusta, Collen, Amsterdam,* and other Nations their severall *Pharmacopæas* ? Must all be drowned, if *Noah*, your petty Arke hold them not up. Pag. 107, and 108. Concerning Glifters, that they never reach to the *Ileon*, or have any nourishing quality.

Bartholinus in his Physicall exercitations, hath a tract againſt that opinion ; where, by his authorities, experiments, and reasons, you might be ſomewhat ſtaggered, if you do not *jurare in verba Magiſtri* : againſt whom Doctor *Heers*, in his tractate *de Fontibus ſpadanis*, caſteth forth bitter language then I will throw upon you ; yet I deſire you to remember what Doctor *Metcalſe* of *Cambridge* not long ſince ſaid, on the cenſures of ſome nimble-tongued Scholars on the grave *Academians* : You young men think us old men fooles, but we old men know you are ſo. And be not offended that I adviſe you, that would be held *Magiſtrum in Artibus*, to ſtudy alſo to be *Magiſtrum in Moribus*. But I will conclude with theſe two *Gramm ar verſes*,

Adde quod ingenuas dediciſſe fideliter Artes

Emollit mores, nec finit eſſe mores.

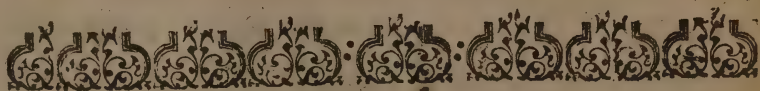
And muſt tell you, for your raſh extravagant

Cenſures,

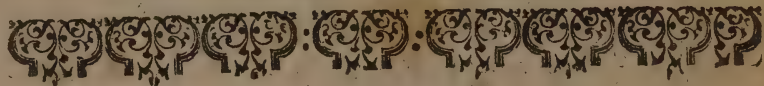
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censures, you are worthy to be transmitted back
to the Colledge Censors, or Deanes.

W. I.



Courteous



(2)

THE HISTORY OF THE
CITY OF LONDON

1633

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CITY OF LONDON

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FRIEND CULPEPR,

I Had thought the sober animadversions were given you lately upon the publishing of the translation of Papius, would have reformed your insolent Language you formerly used against your bettters ; but I see

Quo semel est imbuta recens servabit odorem
Testa diu.

The Vessell cannot put off the first fœtid smell it received, for in your disponsatory Epistle, and in these of your Midwifery, with a great deale of rayling, and nonsense, as if it were Cuckow-moneth with you, you chatter still in one note, against Priests, and Physitians, and cry out, Wee are Prisoners, and kept in darknesse, and who are our Jaylors but Schollers : Out of which by your selfe-conceited omniscience you undertake to deliver them, from the unsufferable ignorance men and women are now trained up in, and teach them a desperate unwarrantable
B practice.

practice. And this is done, you say, 'to uphold a Company of
 ' Lazie Doctors, most of whose covetousnesse outweighes
 ' their witts, as a Milstone outweighes a feather, &c. I can-
 not but smile at your nonsense similitudes; but I shall ac-
 count you an exact Mathematician, if you can tell me how
 many feathers would counterpoise a milstone, but that task
 would make your braine as light as your tongue. I all-
 waies conceived men were bred up in callings, to enable
 them in future to preserve themselves and their Families,
 and in their professions to be serviceable to the Common-
 wealth, and might lawfully live by them. I pray, why do
 you translate but to live by it, not agere stultum, & Zoi-
 lum? I wonder whether gaine put you not at first (when
 other Trades failed you) to write, or rather translate Phy-
 sick in your mother tongue: and it seemeth you rather know
 how to translate Latine, then transference it into a Sentence,
 as you do legere, & non intelegere, neglegere est.
 But I will admit the excuse, tis the Compositors oversight.
 You say, If any want wisdom, let him aske it of
 God, not of the Colledge of Physitians; and yet
 you undertake to teach them; for you say, You intend to
 lay down some Rules, whereby a man may as
 well prevent a sicknesse before it comes, as reme-
 dy it when it comes, and that you will write of
 the preservation of man, even from his conception
 to his grave: a great undertaking, and I beleve too high
 Mr.

Mr. Culpeper for your reading, and will scarce be gained out of your translating some fragments of Galens, and some pieces of modern Anatomy. You say, Physitians of our times keep our understanding in as great bondage as Pharaoh kept the Hebrew Midwives bodies, I pray did the other Physitians before them walke in your tract? but why transcend you the text with your foolish additions? what bondage do you read of either the Ægyptian Midwives, or women suffered under Pharaoh themselves, though the males were overcharged with rigor. You confesse God hath given you some little sparkes of Knowledge, and you will not wrap up your talent in a napkin and bury it in the ground: Truly I thinke you need not hide any you have; and for that of rayling you will not. You desire others to judge charitably of you, for Charity and Honesty you say alwaies walk hand in hand together, and think ill of no man: If your own rule be your judge you are neither Charitable nor Honest: you say in your Epistle to the Reader, The water may be muddy in the stream, which is clear in the Fountain, but yours is clear in neither: You say, The Translators have given us a Translation of the Bible (such a one as it is) but have given all the proper names in Scripture in pure Hebrew words in an English Character, and yet all the Scripture was written for our instruction: Had you been as well versed in the

Translations, as you are in rash Censures, you might have found the Hebrew words exactly interpreted, adjoynd to many translations : not conceived so necessary to be joyned to all; because whosoever understood the language well (as God be praised many of our Nation do) they needed not that key to open it to them: Besides you say, whole Sentences in Scripture are so translated, that it would make a man sick to see them, I beleieve you mean read them; but why quotate you not the places, as you did before, the fourth or fifth first Chapters of the Book of Chronicles. If you had said some sentences of Scripture are omitted, or perverted, you might justly have taxed the lazie ignorant Printers, both here and beyond the Seas, in these times, that have not had so much care of their Presses in putting forth those sacred Bookes, as your Printer hath had of yours. You say, The first vertue a Child aimes at so soon as it is born is knowledge. I would gladly learn what Virtue is native; I conceive them dative, and that scientia is rather acquisita, then nata; if it be true nemo nascitur artifex, or the Platonick opinion hold, man is Tabula rasa, capeable of impressions, but hath none written in it. The desire to be as Gods was the cause of our Parents first fall, knowledge of good and evill, but the knowledge of Good comes onely from God, the Fountaine of goodness, in whose stream you must be dipped, before you desert your pride, and selfe-love, and put on humility. You say,
Had

Had not the Priests formerly absconded the mysteries of Truth from us, Sermons would have been so cheape that they would have been cried about streets for three halfpence a dozen; You might have done well to have expressed your selfe, whether you meant our Priests, or the Romane, for I dare justifie a few of the Sermons of our late reverend Divines, as Andrews, Hierons, Holsworth, Adams, and many others which I could name, are of farr greater worth and esteeme, then your dispensatory, unlesse with some ignorants and women: Though you undervalue Sermons at a lesse rate then sparrows, when your learned labours are prized at five or six shillings a piece. For Gardiner, I think every good Christian abhorreth his name and life; and I know no man desires to die his death. Gyant proportions have often Pigmy conceits, but our gentlemans fancy farre outstrips Bayards leape, who brings Dianas Image from Ephesus to jumpe to England at one leape, where silver shrines must be made for her still. It is a Riddle to my understanding, where the Image and Shrines are; and I should be glad to see you cleare that passage, of the Image fell downe from Jupiter, and that of the silver shrines from impertinent nonsense, and shew how you can make them correspond with our Physitians. Tis true you put an effigies Image, or sculpture before every book you write; I conceive you meane not your owne, I confesse I have

have that in your Book at Amen Corner, but for your Silver smith and shrines you write of, I hardly beleieve you will have one, unlesse the Midwives you flatter so, make you one. For Amen Corner, I perswade my selfe, tis a formidable place to you, for seare of dissection, for you never durst hitherto venture your approbation there before the Doctors for your sufficiency in your trade you were bound to, and some-while brought up in : And for your judgement in Physick, I know you dare not come thither to the test, though you raile against them. Pray let me not trouble your weake braines with a relation of a Gentleman and Scholars, censure upon your Book, who perusing some passages in it in a Booksellers shop, asked whether Culpeper made that obseane book or no, and being answered he did, replied, truly Culpeper hath made Cul-paper, paper fit to wipe ones breech withall. Where you writ, You could have written deeper notions in Physick then shall be found in this book : I must tell you, you would seeme to be a Physitian, who have scarce aspired to the Apothecary. But the Colledg hath wrapt up their Children in blankets of ignorance, have they not shut them up in a Chamber, as tis related your Patron sometimes did you : you say, man may meddle with generalls, but before he meddle with particulars, let him looke to himselfe : But you have Lynceus eyes in others affaires, sed non vides manticae quod in tergo est. He is a
saucy

saucy insolent Souldier speakes irreverently against the Generall under whose Colours he marcheth, you professe your self student in Physick, but want some Physick your self to purge away the Malignant humor possesseth you, against the honourable Society of the Colledge of Physitians: A little Hellebor would do well to purge your braines with, if you could but jump over as easily to Italy or Greece, where it growes, as Dianas Image did hither. Were you asleep or awake when you saw it jumpe so farr, otherwise I shall think it like one of the stories in the Mirror of Knighthood. Every bird thinks his own young one fairest suum cuique pulchrum, you acknowledge the direction for Midwives to be your own child, but whether you are more properly a borrower or translator, then Father, Judicent Medici. Tis a slovenly Bird beyng in his own nest, and though you seem to adhere to Hypocrates you shall never be counted Harpocrates for he was borne with one hand on his mouth, and the other on his members, but you will close yours upon neither. Bat I will conclude with our Mercury, with a story of Mercury out of our Latine Emblems. Mercury having a good concept of himselfe (as our Mercury hath) desirous to know what opinions mortalls conceived of him, would needs descend, and fixed on a Statuaries shop, where lighting and comming in, he spies many Images of the Gods and Goddeses, and enquires the price of them, but not seeing his owne, enquires whether he had the Statue of Mercury

cury or no, he replied he had, and fetched him forth of a
bye corner he had in his shop, of whom Mercury demanded
what price he would aske for it, the Statuary replied, Sir,
If you mean in good earnest to buy the other Statues you
Cheaped, you shall have him into the bargain, whereupon
Mercury went away discontented, I leave the Morall to
your own application : and your selfe also ; wishing you
more government in your tongue, and discreſſion in your pen,
hereafter, concluding with that saying, His tongue is
no slander, whose tongue is all slander,

Your wellwiller,

and a wellwisher to

From Amen
Corner,

the Substances not shad-

dowes of Physick.

W. F.

The



The Epistle to the Reader.

COURTEOUS READER,

THere having come to my hands three severall Bookes ; *Phioravants Secrets*, and also his *Chyrurgery*, to which is added *The Jewell of Practice* : Published a good while since by JOHN HESTER, a *Spagyrick* Professor, in his time of eminent note : And knowing the Books very scarce, and out of Print, much desired by Ingenuous Practitioners in Physick, I have for the Publick good communicated those three severall Books to my Friend : assuring my selfe out of my knowledge of the Books, that there are in them contained many *Chymica arcana*, which will be much advantagious to *Spagyrick* Students, with the more confidence, because whosoever desireth to have, and make use of the choycest Secrets delivered in them, may have them faithfully made up, and dispenced in

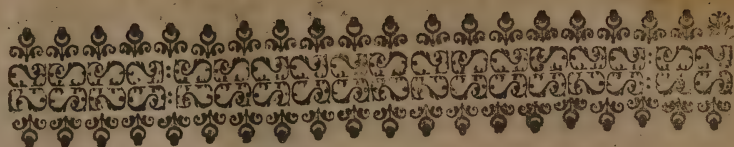
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Amen=

Amen-Corner, by *W. I.* Chymist to that honourable Society, and Colledge of *London* Physitians, who hath heretofore made up the choifest of them, for sundry Physitians, who have earnestly desired them, and with good successe used them : And I doubt not, but they will receive as good satisfaction in their compositions, as that worthy *Spagyrick*, (that from an *Italian* Coate, put them into an *English* Vesture) formerly gave them : Desiring you for your fuller approbation, to peruse his Epistle præfixed before his translation, which I presume, will give you that content is desired from your Friend,

W. I. M. B.

A SHORT



A SHORT
DISCOURSE
OF THE
SECRETS
OF THE
Most Famous Knight and Excel-
lent Physitian and Chirurgion, Lord
PHIORAVANTE.

CHAP. I.

What thing infirmitie is, and whereof it proceedeth.



Sicknesse or Infirmitie is no other thing then a distemperature of humours in the bodies of creatures, as well reasonable as unreasonable, which are subject to sickness and to death. And these doe not proceed of any other thing, then of the divers and sundry disorders committed many waies, which disorders every man might very well defend himself from, if he would. And these disorders which are thus committed are very many, whereof I will name you a few, and will tell you also of the infirmities which follow them.

There are many which disorder themselves in their eating,

Three Curious Pieces of Secrets.

and in the varietie and superfluitie of meats, and so corrupt themselves; and of such corruption engendreth ill disposition of the stomack, and losse of appetite, and thence cometh the Itch, and diseases of the legs, and other like matters, which commonly proceed of much repletion. Others disorder themselves in the excess of Lecherie, of which disorder cometh debilitie of the Reins, want of the sight, weaknes of the brains, and oftentimes diseases about the Yard, and other kinde of infirmities hanging upon the French sicknesse. Some disorder themselves in fishing, standing much in the water; and of this accesse cometh coldnesse of the Nerves, pains of the legs and feet, and such other things which such accesse causeth. Other some disorder themselves in hunting, in such sort, as they take heat, cold, wearines, hunger and thirst; of which disorder there followeth Agues, Opilations, Rheums, Numnesse, and such like things; which, with such disorder and great travell, commonly are wont to bee caused. And in divers other manners men may disorder themselves, which at this time I will omit, because I will not be overtedious to the Reader. It sufficeth, so that I shew the substance of the thing, and to doe it, that every one may understand it. If then the causes are infinite, by which infirmities or sickness come, and the remedies a great many more then enough to cure them: I mean therefore to set down in the Chapters following the infirmities, together with the remedies, with the which they may be healed, beginning with the infirmities which men have from their birth unto their death, discoursing of them one after an other. And first I will speak of Infants and children, which happen into the falling sicknesse as soon as they are born.

C H A P. II.

To help the falling sickness in young Children.

THe Falling Sickness is a disease, the which in young Children is caused of great humiditie in the head, and the cure thereof according to our Order, is with drying things which

which dissolveth that humiditie, and the Remedie is this: Take our *Cerot Magistrate*; and spread it on a cloth the breadth of two fingers square; and strew thereon the powder of *Cantharides*: the which of his own quality and nature is attractive, and bringeth forth great quantity of water: then lay this *Cerot* in the nuke of the neck, and there let it lye at the least eight or ten daies, taking it off every day, and making it clean, then lay it on that place again. Likewise you shall annoint the head with *Oleum Petroleum*, the which is very drying and penetrative; because it cometh forth of a Mine under the earth, the which continually doth boil, and so cometh forth with the water, and then is separated. This Oil hath a marvellous vertue in himself, that it defendeth the fire, for if a man annoint his hands therewith, he may wash his hands with molten Lead presently, and never hurt him: and that cometh through a certain hidden vertue in that Oil. Also you shall understand, that this Oil will burn being set on fire, and yet it will not hurt or scald any thing which it falleth on, or toucheth it.

CHAP. III.

To help young Children of certain grosse Scabs, that come in the head and face.

These grosse scabs that come in the head and face, are caused of abundance of fatness, and moisture of the milk of the Nasse; for the child being tender and weak of complexion, is not apt to digest that superfluous humour, and so Nature driveth it forth in that order, with great abundance of humiditie, And the best remedie is, That you shall give the child every morning one scruple to drinke, of our *Elixar vite*, because it is a friend to Nature, and nourisheth the bodie, and drieth up superfluous moisture, and so the child shall be holpen. Also you shall annoint the child with our *Magno liquore*, the which is temperate of nature, and doth penetrate, and so causeth solution of that humour.

Three Curious Pieces of Secrets.

CHAP. IV.

To help young Children, of the Rupture.

THe Rupture is caused two waies, the one through weaknesse of the place, and the other through much crying, and the remedie is thus: You shall make a Trusse fit for the childe that shall come very close, and then let them use our Electuarie of *Consolida majore*, the which is written in my discourse of Chirurgerie, with divers of my Medicines: And also you shall give the child to drink the powder of *Alkimilla* in wine; and every night you shall annoint the Rupture with our *Oleum Philosophorum*, made of Turpentine and Waxe: the which is so peircing, that it warmeth the place that is broke, and helpeth it to siccatrize. And so using these three Medicines, thou shalt help him quickly, for this have I proved an infinite of times, and alwaies have had good successe, thanks be to God.

CHAP. V.

Of the small Poxe that come to Children.

THe Small Pox are caused of superfluous choller and flegm, the which is mixed with the blood, and so continuing a certain time it doth encrease so much, that Nature cannot bear it, and so driveth it forth with a great accident of a Fever, the which commonly doth continue four or five daies together, and then cometh forth certain wheals or bladders full of corruption, which within three daies will break and run forth, and many drie. You shall understand that there are some so weak of Nature that they cannot come forth, but remain within, and so having no evaporation outwardly, it doth choak them, and so die, and that is the cause why so many creatures from four yeers old to ten doe die without help. And therefore I considering the true cause of the disease, I have also found out the true remedie to help them, and that is this. When the child feeleth that Accident give him presently one drachm
of

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of our *Aromatico* to eat : The which hath such force and vertue attractive, that it joyning unto the stomack draweth unto it all the humours that offend, and carrieth them forth both by vomit and sege, and so leaveth Nature eased, and the partie out of danger. Then after that anoint him four evenings with our *Balsamo artificiato*, and lay him down to sweat, and so he shall be well.

CHAP. VI.

Of the Ferfa or Measels that come to young Children.

THe Measels that cometh to Children, commonly cometh after the small poxe one yeer or two, or three, and is caused of the afore said cause ; and there is no other difference between them, but that the person is of more age and strength, and both come with an accident of a Fever, but in this cause they come forth thicker, and they dry without breaking or running. Neverthelesse, this many times causeth death, if it be not holpen quickly, and with the remedies appropriate. You shall understand that this doth not come with so great vehemencie as the other doth. You shall onely defend the heart and preserve the stomack from corruption, and putrefaction, and so you shall help them quickly. The Remedies are these : You shall give them four or five mornings this drinke : Take Julep of Violets, ℥ii. Rosewater, ℥iiii. Oile of Vitriol four grains, mixe them and drink it cold : for this is a rare Medicine.

CHAP. VII.

Of Waxing Kernels, which are called of some Scrophule.

THese Kernels that commonly come in the throat of young Children, are caused of superfluous melancholy humours corrupted, and are a kinde of Ulcer, very hard to be holpen, and evill to have, for when they are broke they cause excessive pain, because thereunto runneth great abundance of humours,

mours, and are so hot and corrupt, that it is impossible to help them with outward Medicines onely, because they proceed of an inward cause. Therefore if thou wilt help them, first remove the Cause, and then cure the Effect.

First therefore thou shalt give them our Sirrup against Melancholick humours, written in our discourse of Chirurgerie, and then give him a Dose of our *Aromatico* fasting, and that will evacuate the stomack of choler and flegm, and drie up those humours that run to the sores. The Medicines that you shall use to the sore, are two: The first is our *Coflick*, which being laid on the sore, doth mortifie it in four and twentie hours, and taketh away the corruption. Note, that you may not take away the *Askar*, untill such time as it falleth out of himself, then lay thereon the black Cerot of *Godfredo de Medic.* the which Cerot is written also in *Galen.* And in short space it will be help, as I have proved divers times.

CHAP. VIII.

Of divers sorts of Scabs, and their Remedies.

SCabs proceed of divers and sundry causes; Neverthelesse, they all are caused of putrefied blood, as you may see by daily experience. But the said putrefaction may be caused of divers accidents, as by eating much moist and fat meat. It may be caused of a corrupt humour of the *French Pox*, and of divers other causes, which I will leave at this time: Therefore if thou wilt help any of the aforesaid causes, it would be necessary to use Purgations, and Uctions. The Purgations are two, and the Uctions also two. The first Purgation is half an ounce of our *Electuario Angelico*, which take in the morning fasting thereon at the least four hours: then take for ten daies together our *Soluble Sirrup*; the dose is from $\mathfrak{z}.$ iiii. to $\mathfrak{z}.$ vi. And then if the Scabs come of the Pox, you shall annoint them five or six nights with our *Unguento magno*, and they shall be holpen. But if the scabs come of any other cause, you shall annoint them with *Unguento de Lithargiro* simple, after they are well purged. The Uguent is made

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made with Vineger, with the Oil of Roses, and with Li-
targe.

CHAP. IX.

Against Worms in Children.

THIS is a rare secret against the Worms, the which I have
used a long time, and alwaies have had good successe.
Take the seed of *Levant*, the which is sweet, and is called in
Italian *Sementina*, and the seeds of *Carduus Benedictus*, and of a
certain Herb growing on the Sea, called *Corolina*, ana: stamp
it very fine, and give thereof one drachm in honey, and it will
kill the Worms, also thou shalt understand that I have a great
secret against the Worms, the which I will shew thee; for it
may be used more safer then any of these Hearbs above na-
med: You shall annoint all the bodie over (leaving no part)
with our *Balm Artificiall*, and give the Patient thereof to
drink 3.i. with Wine or Broth. Thou shalt understand, though
the child have no Worms, yet the Medicine will doe him
great good, because it helpeth against all manner of diseases
that may happen unto children, and also to other persons.

CHAP. X.

Of certain Warts or Carvoli, that come on the Yard of a man.

WHEN Children have passed the foresaid diseases, and
that they come to the age of fourteen yeers, or fifteen,
or more, and that they begin to fall among women, many times
by some accidents, they get these *Carvoli*, or Warts on the
Yard. And they are of divers kinds, for some come on the ve-
ry skin, and some come on the flesh or end of the Yeard. Some
are as though they were burnt or scorched, and other like
Ulcers, and other like Warts. Those that come as though they
were scorched are of small importance, and may be easily hel-
ped, for if you touch them once or twice with our *Aqua reali*,
they will be whole. Those which are Ulcerated are evil to heal,

D

yet

yet you shall use no strong Medicines thereto, but onely dresse them with our *Magno liquore*, and in short time they will be whole. Those that are like Warts are very evil to be help'd, for you must mortifie them with our *Costick*, one after another. But if they be not mortified at once, touch them again, and again, if need require; and when they are mortified, help them onely with our *Magno liquore*, untill they be whole: And with this Order I have cured a number.

CHAP. XI.

Of the Running of the Reins.

THE running of the Reins most commonly cometh of the much use of women, or because those women are corrupted with a certain distemperature of heat, that is able to corrupt a man using with her. And of this running there may grow divers diseases, as you may see by those that are troubled therewith, if they be not helped as they ought to be. One of the diseases that may come of this, is great pains in the back, because it doth weaken the vertue of the Reins. There may come also a great burning in the Yeard, and botches in the Groin, and such like, all which are hard to be dissolved. The cure of this disease is, You shall take three times our Pills called *Pillola Aquilona*, every third day once, that being done, he shall use this Electuarie seven or eight daies together.

Take a certain shell which is smooth, and is called of some *Calcinelli*, and of some *Toninole*, and of some *Telline*; Take them and burn them, make it into fine powder, and take thereof $\frac{3}{4}$ i. the buds of Cankers or wild Eg-lantine that the Rose cometh of, it is called in Italian *Rose canine*, $\frac{3}{4}$ di. Hysope of the Mountain $\frac{3}{4}$ ii. white honie crude $\frac{3}{4}$ vi. Make thereof an Electuarie without fire. The dose is, $\frac{3}{4}$ i. in the morning fasting, and at night before meat. Note, that when you use this Medicine, you shall eat no Pork, nor Fish, nor slimie things.

CHAP. XII.

Of a Botch which is caused of a corrupt humour, which is a kind of Pox.

I Would here shewe the cause more plainer, but that there are divers which have shewed it plaine enough : but I will shew thee the true secret and remedy to help them. First, Thou shalt give them ten mornings together our *Soluble Sirrupe*, and then take our *Aromatico* three times, that being done, and that the botch is open, you shall dresse it with our *Magno liquore* upon a tent, and lay upon the fore our *Magistrale Cerotte*, and with these two medicines thou shalt help it from the beginning to the ending, as I have seen the experience divers times.

CHAP. XIII.

Of Pellarella that causeth the haire to fall off.

Pellarella, or *Morphewe*, is a kind of Pox, and is one of the first *Presagia* of that disease, and is a corrupt humour, and so drying, that in short time it mortifieth the haire of the head and beard, and eye-browes, and causeth them to fall off. You shall understand that this disease is such a thing, that it cannot be helped by any meanes, except it be taken in time, before the haire be mortified. Nevertheless I will shew a secret unto the World, to know when a man hath that disease or no, and in what time he may help it that they shall not fall. The secret is this, Thou shalt understand, that the beginning of *Pellarella*, is one *Carvoli* or more that cometh upon the Yeard, the which seemeth to be of little importance, because they are holpen with ease, but within ten, or fifteen daies after they are whole, there will come a certaine alteration in the throate, which will not suffer him to swallow his meat, which doth indure commonly eight or ten daies, and so goe away by it selfe without any medicine, and in that time the haire is mortified, and then within two or three moneths the haire will fall : so that

this is the cause why they cannot be help'd when they fall away, for the time was passed before, and the rootes mortified. Therefore if thou wilt keep thy self from running into such a great danger, thou maiest do it easily if thou take it in time: and the remedie is this. When you have had any of these *Carvoli*, and that after there cometh an alteration in the throate, then presently purge, and use a defensive unction that the haire may not mortifie. You shall purge him nine dayes every morning with our *Sirupo Magistrale*, and fast thereon four houres. The dose is from ℥ iii. to ℥ vi. that being done, you shall give him ℥. di. of *Electuario Angelica*, according to the receipt, and in the mean time annoint all his face and head with our *Magnoliquore*, and doing thus, it is not possible that the haire should fall off. This is a secret, the which few men have known, and never written of any before this time, and is of so great importance, that it were necessarie to be known for an universall health, that every man might keep himself from this disease.

CHAP. XLIII.

Of Scabbes that come through the Pox.

THe Scabbes that come through the Pox, are of divers sorts; as you may see by experience: yet all may be helped with one order of medicine, because they proceed of no other thing then of the evill disposition of that disease. And these most commonly do proceed and come after *Pellarella*, and this is the cure. You shall give him our *Soluble Sirrup* every morning warm, with two ounces of *Mel Rosarum*, and lay him down to sweat, and cover him well, and then at night annoint him with *Vnguento di Lithargiro*, and thus doing five, or six daies, he shall be helped. For with this order I have helped an infinite number, to my great honour, and satisfaction of the Patient.

CHAP. XV.

Of certaine Tumours, or swellings in divers parts of the body.

SWELLINGS, which use to come to man, are called Tumours against nature, and may come of divers causes, as by cold, and they do cause inflammations without paine, and most commonly they come in the articular parts: There are others which are caused of hot humours, and those are called *Risepelli*: There are other that come of the Pox, and these come in the head, and on the legges and armes, and are of evill digestion, because they are engendered of corrupt, viscous, and crude humours. You shall understand that these three kindes do differ in qualitie, and are also helped with sundry medicines. Those that come of cold, are windie humours, and may be helped with bathes of hearbes, and hot unctions that have virtue to dissolve the wind. The hearbes to make the bath, are these: Nettles, Mallowes, Pelletory of the wall, Bran and Ashes, and make thereof a bath; and then annoint them with our *Oleum Philosophorum*, made of Turpentine and Wax. Those that come of hot humours, you shall wash with *Aqua Vita*, because it openeth the pores, and dissolveth that heat. Those that are come of the Pox, are evill to heale, and his cure must be with great purging: and the chiefeest thing that you can give him, is our potion of *Lignum Vita*, because it doth make thin those gross humours, and dissolve the swellings, if it be taken according to the order of the receipt, the which is written in this Book. And so with this order thou shalt help them perfectly.

CHAP. XVI.

Of Ache in divers parts of the body.

AChes, that come to divers parts of the Bodies, do spring of divers causes, as it is said before of the Swellings, or Tumours: but for the most part now in this our time, they are

caused of the Pox, and those kinds of Aches are evill to be helped, because they are engendered of viscous humours, and putrefaction of the blood, and of evill disposition of the Liver. And the cure of those Aches, is to purge the body, and purifie the Liver: and that thou shalt do with our *Soluble Sirupe*, taking it ten dayes: and then take our *Electuario Angelica*, or *Pillole Aquilone*, and then use your wine of *Lignum sanctum*, and sweat therewith as much as thou canst, for it is warm and drie, and apperative, and provoketh sweate, and so they shall be helpt. But if it happen that this will not help, then annoint them three or four times with our *Vnguento magno*, and without all doubt by Gods grace, they shall be helped and sound of that disease.

CHAP. XVII.

Of the Cough in the stomack.

THe Cough cometh divers and fundry waies to the stomack, as by cold, and that is one of the most common causes that may be, and is of small importance, because it will goe away of it selfe without medicine. There is another kind of Cough that troubleth much old folke, and that is of a Catarrhous humour. The third kind of Cough written of by us, is that which cometh to those that have the Fever *Heetick*. Also there is another kind which is caused of the French Pox. And these are the foure kindes of Coughes that do commonly happen vnto men and women. The first kind of Cough that happeneth unto man through cold, is easie to be helped, for nature of it self will help it without any other helpe: but if thou wilt helpe nature thou maiest with ease, and that shall be with eating drie and apperative meates, and drinking good wine, and so the Cough will goe away quickly. But the Cough which cometh to old folk, is caused of a Catarrhous humour, which is nothing else but debilitie of nature, for lack of naturall heat, the which causeth the stomack that it cannot digest his meate in such order as it should, but ingendreth those superfluous humours, that cause the Cough. And this must be helped with keep-

keeping of diet; that is, to eat little meat, and to use thing that warm the stomach and help digestion, and this thou shalt doe in this order. Take 3. ii. of our *Aromatico*, which hath vertue to evacuate the stomach, and then use our *Quintessence* of Wine, and annoint the stomach with our *Balm artificiall*, and so shalt thou help this kind of Cough. The third kind of Cough, which is caused of the Fever He-ctick, is of evill nature, that I dare say nothing nor shew a Medicine, because the most part that are troubled therewith, go to Church and never return again to their houses, as you may see by experience. The fourth kind of Cough is devilish and evill to help, because it is caused of the Pox, and doth not onely hurt the stomach, but causeth great pains to the partie beside. Neverthelesse, thou shalt understand that this is easie to be helped by Gods grace, for them that know the true secret, which is thus: You shall give him eight or ten daies together our *Soluble Sirrup*, then take two drachms of our *Aromatico*, and then perfume him with *Cinabar* five or six mornings, or so long untill that he feel pain in his gums, and then hee shall be whole. For this is a great secret, to help that kind of Cough caused of the Poxe, as I have proved a thousand times with good successe.

CHAP. XVIII.

Of the white Scab that cometh in the Head.

THIS Scab is of an evill corruption in the superiour parts, which is caused of abundance of moisture, and heat of the Stomack, which sendeth these vapours up to the head, and so goeth out that way. This is of two kinde, the one is hot and dry, and that is with a certain white crust, without any other kind of putrefaction: the other kind is hot and moist, and that causeth a certain crust, which is full of matter under it; so that as they differ in qualitie, they differ also in cure. Those that are hot and dry, must have Medicines that cool the heat, and extinguish the drinesse, and this thou shalt doe with Sirrup of *Citarch*, and purge often with *Cassia*, and use cooling

cooling things, as *Succorie*, *Melons*, *Lettice*, and such like. The other kinde which is hot and moist, you must first help the heat, and then dry the humiditie, which you shall doe with vomiting, and purging, and keeping diet, and eating of drying meats. The first drying scab you shall annoint onely with our *Magno liquore*, which without help of any other thing, will cure it after they be purged, as is before said. The second kind you shall help, after the bodie is purged with our *Cerot Magistrale*, strewing thereon *Cantharides* in fine powder, which have vertue attractive; by which means it mundifieth the head of that superfluous humiditie, and then annoint him with our *Unguento magno*, and in short space it will be whole, because it is cold and drie. And so by this means thou mayest heal these two kinds of Scabs, as I have done divers times, having respect to the cause. Ye shall understand that this disease is many times taken from the Nurse, the which is infected with the Pox, and so her milk being corrupted, it corrupteth the child, and therefore there must be good consideration thereof in the cure.

CHAP. XIX.

Of *Risipella*.

THis *Risipella* is an inflammation with swelling and rednesse, the which commonly cometh in the face, arms and legs, and in no other places of the bodie, and it is caused of alteration of the blood, as I will shew you an example by a pot that you seeth your meat in: When it is set on the fire, and is full of liquor, lacking one or two inches of the top, and when it beginneth to boil through the great heat of the fire, it runneth over the pot: and so by the like example we may say, that *Risipella* is a great alteration of the blood, through superfluous heat; and this occasion of heat proceedeth of great quantitie of flegm, that is in the stomack; for because assoon as they have vomited the flegm, they are helped of *Risipella*; for I have seen the experience thereof divers times. Therefore give them of the juyce of Elder-
Roots

Roots \mathfrak{z} .iiii. and of Honie of Roses \mathfrak{z} .ii. in the morning fasting, for this purgeth the Stomack of flegm, and cooleth the blood, then hold the parts over the fume of hot water, and bathe it with pure *Aqua vita*, distilled without flegm: for this is one of the most excellent Medicines that can be found, because it is aperative and attractive, and presently dissolveth that alteration, and taketh away the pain. Also it would be good to use five or six mornings to drinke \mathfrak{z} .i. of Julep of Violets, with six grains of *Vitriol*, for this mundifieth the stomach, and causeth digestion, and of himself is most wholsome, for that it mortifieth all hot diseases.

CHAP. XX.

Of the Squinancie.

THE *Squinancie* is a certain alteration in the throat, which is caused of a flatuous or windie humor, and this cometh with such a vehemencie, that if it be not holpen quickly, it will choak him, for it stoppeth the conduites where the breath cometh through, and letteth a man to swallow his meat, and the Remedie is this: Take of our *Electuario angelica*, \mathfrak{z} .di. and then touch the throat within with our *Aqua reale* three or four times, and without annoint it with *Oleum Philosophorum* of Turpentine and Wax, because it is very drying: And thus using the aforesaid remedies, thou mayest help them without letting blood, or any other thing in short space: for herewith I have cured a great number. You shall understand, that oil of Linseed is very appropriate to that matter, if you give the Patient four ounces. Also the tooth of a Bore made in powder, and drunk the quantitie of \mathfrak{z} .ii. in Linseed oil helpeth the *Squinancie*. These I have proved divers times.

CHAP. XXI.

Of the Emerodes that come in the Fundament.

THESE in *Naples* be called *Moricole*, and in *Venice*, *Maroelle*, and in *Spain*, *Almorane*; and are an alteration of blood in the Emorodiall veins, which many times come forth in the lower parts with great pain, and these are caused of putrified humours of the bodie, and corruption of the blood, which corruption many times cometh of the Pox, or such like diseases. There are also divers kinds, but principally two: The one sort is within the fundament, and causeth great pain when they go to stool: The other sort cometh forth of the fundament, and are not so painfull as the other are. To cure them that are within the Fundament, you shall give the Patient eight or ten mornings our *Syrupo Magistrale*, and then let him take of our *Aromatico*, 3. ii. and use Glisters wherein is put half an ounce of *Aqua reale* at a time, and so thou shalt help them. The best remedie for those that come forth is to make incision, or to make a little hole in them, that the blood may come forth which is putrified, and so by evacuation thou shalt help them. Also thou shalt understand, that vomiting is necessarie in the cure of them both, because it openeth the veins. Also oil of Eggs, and oil of Frankincense, and oil of Linseed are very profitable to annoint them therewith to ease the pain.

CHAP. XXII.

A goodly and easie way to help all sorts of Fevers according to our Order.

THE Fever *Quotidian* or continuall Fever, or any other kind whatsoever, do proceed onely of two principall causes, that is, of corruption and putrefaction, as you may perceive how that when the Fever is entred, the Patient is all corrupted, beginning at the stomach, the which is first corrupted. For proof you may alwaies see that assoon as a man is sick, presently

sently he looseth his appetite and cannot eat; afterward it corrupteth the blood, for by experience, if you let them blood, it is alwaies found corrupted, and not as it is in a sound bodie. It corrupteth also the senses, so that the sick is not stable fenced, nor cannot sleep, or rest by any means whilst he hath that accident. That it is caused also of Putrifaction you may see by them that have the Fever. For alwaies when the Fever cometh, presently the stomach doth putrifie, and spit-teth forth filthy spittle: Also it doth putrifie the bodie, because their Excrements that they void are putrified and stinking more then others, and their Urine putrified and altered from his naturall course. Then seeing the Fever is caused of corruption and putrifaction, there are four things necessarie to be done in the cure thereof. The first is, to evacuate the stomach: The second, to purge by urine: The third, to evacuate the bodie: And the fourth is, to purge by sweat: Which four operations may be done one after another with great ease, and will restore the Patient to his health. But you shall understand, that all cannot be help, for that God almightie hath made us to die, and when that time cometh, medicines will doe no good, but if that time be not yet come, by the help of God, with these Medicines he shall be restored to his former health. The first thing, as I said, is to take a vomit, which doth evacuate the stomach of choler and flegm, that doth much offend the bodie diseased: After that, evacuate the bodie with those things that the Physician thinketh most convenient for that purpose, for there be many purgations to dissolve the body, and to evacuate malign humours: After that, make him purge by urine. Fourthly, and last of all, give him medicines that open the pores, and that provoketh sweat. And thus with these four operations, the most part shall be help of that infirmitie with great ease, and in short time: And as I have said, this is a most true order that never faileth, except (as I said before) when the Lord will call them. And as for these medicines, you shall find them written in this book severally with their uses and quantities.

CHAP. XXIII.

Another cure of the said Fevers,

IF thou wilt help the said Fevers according to our order: when the Patient is greatly alterated therewith, thou shalt use five waies wherewith thou shalt easily help them, the which are these. The first as I said before is Vomit: the second evacuation of the body: the third evacuation by urine: the fourth to provoke sweat: and the fifth by unction. Neverthelesse each of these alone is sufficient to help the said Fever: but yet using them all five, there is no doubt but thou maiest dissolve any evill sort of malignant Fever, except as I said before, God will call them out of this World: but to the purpose of the cure. First thou shalt set on five or six boxing glaisses, according to the complexion and age of the infirmed: then the next morning give him one dose of our *Electuario angellica*, with Sirrup of Sorrell, and water of Sorrell. Then the next morning following give him some Sirrup appropriate for that disease, and put thereto 3. ii. of *Sirrupo Magistrale*, with *Rhabarbe*: that being ended, give him three or foure times Julep of Violets with Oyle of Sulphur, made *per Campana*, the dose of the Julep is 3 ii. and of the Oyle of Sulphur four or five graines mixed together, and this you shall take in stead of Sirrup betimes in the morning, and it will make them sweat and purge by urine, which are most necessary for the sick: and in the mean season you shall annoint them every night with *Magno liquore*, which will make them rest well, and take away all their paines throughout the body, and so by this meanes the Fever shall be perfectly taken away. Also take great heed that you take no more blood then is necessary, neither let them keep any straight Diet, but let them keep a good regiment of Life. But when this Feaver doth come through some other cause, then it were necessary to remove the principall cause, if thou wilt cure them: For if it be caused of a *Catarre*, of necessitie you must dissolve the *Catarre* first, and then help the Fever. Also if the Fever be caused of a wound, it were necessary first to take away the pain of the wound

wound, and then the Fever will depart. And thus in every kind of Fever, it is most necessary to know the originall from whence it is caused : And this is the true way to cure these infirmities, which I have proved infinite times.

C A A P. XXIIII.

Of the continuall Fever.

There are many kindes of Fevers, therefore I will mention of them that are most known unto the world, and first of the continuall Fever, that is of those that are onely hot, and continue in one order both day and night, the which is caus'd of alteration and corruption of the humours in the body, which engender so much corruption in the stomach, and in the blood, that they cause that accident of Fever : And the very order to cure it is this. In the beginning of the alteration let him keep a good diet, and drink no wine : and that is done because that corruption is apt to corrupt all that entereth into the body during that alteration, and therefore meates of great substance or nourishment, are sooner turned into greater putrifaction in the body : But when the third day of the Fever is past, then take of our *Aromatico* 3. ii. which will evacuate the stomach of that corruption : and that day that you take this *Aromatico*, drink as much crude water as you will : which is done because the stomach shall remaine cleare washed of that corruption, which being done, you shall give him three or four mornings our *Soluble Sirrup*, and give him good meates, and let him drink Wine, because it cannot hurt in any wise, for it cannot putrife in the body : For the sirrup doth evacuate every day the corruption : and when the blood is altered of that putrifaction, it goeth to the veines, and so disperfeth through the whole body. It would be good to set on boxing glasses to take away blood, and also to use drying unctions, as our *Balsamo artificato*, and Oyle of Turpentine and Wax, and thus doing (if the Patient be not called of God) thou shalt helpe him within short space. And this is the true secret to use for

that Fever, which I have revealed unto the world, that every one might have it at their pleasure.

CHAP. XXV.

A great Secret that helpeth the continuall Fever.

THese Fevers that are not accidentall, that is, not caused of a wound or imposthume, or other kind of infirmitie apparent, are caused of a certaine humour between the skin and the flesh, which would have exhalation : as you may see by experience in this kind of Fever, how that sweats and boxing is very appropriate to their solution. And in this case I will shew thee a great remedie, with which after convenient purging thou mayest helpe in manner all those kindes of Fevers. And this is the remedie : Take *Oippa osir*, the which is a simple well known to all the world, take of that herb a small quantity, and stampe it a little, and lay it upon the wrist, and bind it hard, and there let it lye untill it have made a blister full of water, which you shall break, and there will come forth great abundance of water, and by that place the Fever shall be dissolved. And the reason is, because it evacuateth that humour which engendereth the accident : then the cause being removed, the effect will cease, and the Patient shall be whole.

CHAP. XXVI.

Of the Fever Tertian.

THe Fever *Tertian* doth not continue in one manner, but cometh and goeth, and is caused of chollerick humours : for assone as the fit cometh it moveth choller, and in many it provoketh vomite. There are two sorts of those Fevers, The one cometh with an accident, first cold, and then hot : and the other sort cometh alwaies hot, when the accident cometh : and sometimes that accident cometh twice a day, and that is called a double *Tertian*, which is hard to helpe, because letting blood, the diet, and purging of the body are all hurtful and contrary

contrary to that disease, therefore I will open to thee a secret wherewith thou shalt help them. Thou shalt give him three hours before the fit 3℔. of *Eleborus niger* in powder, with 3.i. of *Mel Rosarum*: and after it drink 3. i. of common water, and this you shall take twise, and then use this potion ten dayes every morning. Take Julep of Violets 3. i. fine *Aqua vita* 3. di. Oyle of *Sulphur*, that is perfect iiii. graines, and mixe them together, this mundifieth the stomach; and purgeth by urine, and provoketh sweate, and warmeth the blood: which effects are necessary to the solution of that Fever, giving you great charge that you keep no straight diet in any wise, because it weakeneth the stomach, cooleth the blood, and hindereth nature, so that the Patient can scarce be helped. But with our order thou shalt help the most part of that Fever.

CHAP. XXVII.

Of the Fever of Repression.

THIS Fever is an alteration of the blood, which is caused of being over hot, and then cold and this is called a Fever *propter acciden*s, and is not holp as the other Fevers are: for thou shalt help onely the *Repression*, and the Fever will go away without any other help. Thou shalt give the Patient of our *Aromatico*, 3. ii. that being done, give him two Sirrups every day, the one in the morning, the other at night two houres after Supper, as hot as you may suffer to drink, and these are the Sirrups. Take Sirrup of Quinces, *Stecados*, *Mel Rosarum*, ana, 3. i. new Muste boyled, 3. vi. and in the mean time while you take this Sirrup, it were necessary to make a moist bath with hearbs, as Nettles, Mallowes, Egrimonie, *Carduus Benedictus*, Rosemary, *Origanum*, and *Calamint*, ana ℔. iii. *Comm*in, Anniseede, *Coliander*, *Sileri montani*, ana ℔. i. then boyle all those in a great Kettle with water, and then let the Patient sit over the fume, and cover him with clothes untill he sweat. And thus you shall do three times one day after another: and thou shalt helpe him perfectly, as I have had experience.

CHAP. XXVIII.

Of the Fever Heftick.

THIS Fever is a viscous and putrified humour in the stomach and lunges, the which is caused of a debility and weakness of nature that cannot digest the offensive humours. There are divers sorts of this Fever, nevertheless they are all evill to be holpt, and are counted incurable. Nevertheless, I will shew thee some excellent remedie very wholsom, that may pleaseure them, although they are nigh their death. The first medicine that shall do them good, is our *Electuario angelica*, of which you shall give halfe an ounce in the morning fasting, for this presently joyneth unto the stomach, and draweth to it all the offensive humours, and carrieth them forth by vomit and seege, and so leaveth the stomach eased and clean, that the Patient thinketh himself whole : But yet the stomach be-ginneth againe to fill with a great suffocation, that will not let the Patient take rest, so that this medicine may well ease them, but not helpe them quite. Also our *Elixar vita* doth much good in this disease, and also our *Balme artificial*: if you annoint the stomach therewith at night when you go to bed. Also use our distillation for the *Heftick* : these may all helpe a little but not cure. The Fever *Heftick* may come also of a *Catarre*, of the Pox, and such like causes, and then they require medicines according to the cause : as if the Fever be caused of a *Catarre*, let them use our *Magno liquore* to drink, the dose is one ounce at a time, with halfe an ounce of *Mel Rosarum*, and these use for a moneth at the least. And if it be caused of the Pox, let him take *Sarsaparilla*, or *Lignum vita*, *Pillole Aquilone*, or such like that will helpe the Pox : and thus doing, the cure will have good successe : but when it is caused of debility of Nature (as is said before) they spit blood untill the end.

CHAP. XXIX.

A new order wherewith thou maist cure and help the most part of the Fever Heetick,

MAny have thought that the Fever *Heetick* is altogether desperate and incurable, and that by no meanes it might be resolved: But because it is caused of divers and sundry accidents, I say that many kindes may be helped and cured: For I find it may come of infinite causes, as aforesaid. There is one kind that cometh through the weaknesse of nature it self, and that beginneth to destroy the Lungs, and that kind I find to be incurable, because it is caused of the evill nature of the man, and not through any accident, and in that case I beleieve it cannot be dissolved by any meanes. Also there are many other *Heeticks* caused of the French-Pox, of which I have seen and cured an infinite, and they are easie to cure: For curing the Pox, the Fever will be dissolved. There is another kind that dependeth of a salt humour, and some other of a Catarre, and of many other things: Therefore if thou wilt help the said Fever, it were necessary to know the true cause whereof it dependeth, the which in my judgement is hard to be known, if that the Patient himself do not tell it: and therefore it is necessary for the Physitian to examin them well, and to enquire whether they have had any kind or spice of the *Mal Francese* before, whereof the said Fever might have his original: and so doing, he with his judgement may be resolved of the nature of that infirmity: and if it chaunce that the said Fever had his originall of the Pox, the Phisician may resolve it with medicines appropriate for that disease, with purging him strongly, and giving him *Lignum Sanctum*, or *Salsa pariglia*, and also perfume him with *Olibanum Sinaber* and *Mirrha*, ana: and so by the help of God, and meanes of these medicines thou shalt help them all, or at least the most part of that kind of Fever *Heetick*. But if the Phisician find that kind of Fever to be caused of a Catarre, then use the medicines that help the Catarre, and so the Fever shall be whole. But when he

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findeth

findeth it to be of the weaknesse of Nature, in that case there is no help that is sure. Neverthelesse, I have cured some of them with great difficultie, and with Medicines of great efficacie: And that was with giving them every morning one drachm of good Sope in tablets according to our invention, and that they used for a moneth together: the which Sope hath vertue to drie that abundance of spittle, and to heal the Lungs ulcerated, and it also strengthneth the Stomack marvellously: After that I caused them to use our distillation of a Hen for the *Hectick*, and this they did continually drink: Also I caused them to use our *Balsamo artificiato* to annoint therewith every night after Supper, the which is peircing, and comforteth and augmenteth naturall strength, and comforteth much the infirmed: Also I caused them to use *Aromatico Rosato*, the which comforteth the weak Stomack. And by this meanes I have help'd some of them as it is well known.

CHAP. XXX.

Of the Fever *Quartane*.

THE Fever *Quartane* is a motion of a certain accident cold and hot, which is caused of melancholie humours corrupted and putrified, the which every third day doth cause that accident to come, and beginneth with great cold and continueth a good while, and then cometh hot. And this *Quartane* both the ancient Doctors, and these in our time doe count in a manner uncureable. Neverthelesse, I that have sought alwaies to help those diseases which were counted incurable, amongst the rest have found the true and perfect cure for the *Quartane* Ague, and to dissolve the melancholie humours, which is done with three Medicines that are rare and marvelous to dissolve any *Quartane*. The first is, *Mercurie Precipitate* without corrosive, giving thereof ten grains, with half an ounce of Sugar *Rosate*, and that day eat little meat; that being done, take a pound of *Iva Arctica*, and boil it in eight pound of white wine, and common Honey one pound, untill a third

third part be consumed, and of that drink morning and evening six ounces warm one hour after supper: And in the meantime annoint every night his Reins with our *Balsamum artificiaall*. Thus doing thou shalt help any *Quartane*. I have also found other rare waies to cure this Fever *Quartane*, as hereafter followeth.

CHAP. XXXI.

The Order to help the Fever Quartane of all sorts, in short time.

THE Fever *Quartane* is caused of a melancholie humour as aforesaid, with a continuall distillation of the head, descending to the stomach, and augmenting the evill disposition of the body; and by reason of that distillation, provoketh much sweat when the accident of the Fever cometh: And likewise that distillation causeth such cold in the Marrow of the Reins and Back, and an infinite of other disorders which trouble the bodie greatly. But to avoid all these inconveniences, and to dissolve wholly that accident of the *Quartane* according to our order, because I have helped more than any Physitian of our time. I will shew thee how with these Remedies following thou shalt help them, though not all, yet the greater part truly most miraculously, and the Order to dissolve it is thus. You shall give the Patient a dose of our *Aromatico* in the morning to eat, and drink thereon two or three ounces of good wine, and fast thereon six hours, and this Medicine is most convenient the day of the fit, because the infirmitie removeth great quantitie of humours, and the medicine evacuateth them; and thus giving it three times in the day of the fit, it will work a great operation. But if the Fever be in a person of melancholie complexion, then it is where it would be; for you may see that in a melancholie person, the Fever hath more force, then in any other complexion, which proveth, that that Fever, and that complexion are most like: But in that case you shall cure them in this Order. You shall give him ten or fifteen daies our

Syrup against the melancholie humour, which is written in this Book, which you shall take two hours before day hot, and then sleep one sleep thereon, and thus doe every morning, and every night annoint all the parts of the body with our *Balsamo artificiato*, and he shall be holpen. But if it happen that this doth not cure him, let not to give him this remedie, which most surely (God willing) will help him, and that remedie is our *Aqua Balsami*, of which he shall take every morning two Drachms fasting, and so continue untill the Fever be gone quite: so that of force using all the aforesaid remedies, the Fever must needs depart. And the reason is this, that our *Aromatico* evacuateth the stomack of all impediments by vomit, and letteth the descension of the head, which causeth the accident. Our *Syrup* evacuateth the melancholie humour, and dissolveth it by his proper qualitie. Our *Balsamo* the which is subtile and penetrative drieth and comforteth the place offended, in such order, that it casteth forth all the matter that may offend Nature. Our *Aqua balsami* also being drunke, doth dry the evill humours, and augment strength, in so much that it quite extinguisheth the said *Quartane*. And this may be used in all manner of persons, and in all times of the year without any doubt of inconvenience: and it is a new remedie that never was set out before of the Ancients, which I have used to the great profit of the Patients.

CHAP. XXXII.

Another discourse of a marvellous secret, against the said *Quartane*.

THe Fever *Quartan* is caused of melancholie humours, which hath his fit coming every third day, first cold with great thirst, and then cometh the heat, which remaineth with some longer then with other some, and the cause, hereof is hard to be known. Neverthelesse, I seeking out continually naturall things, and the qualitie of the accidents, I doe find that this Fever beginneth alwaies in some particular place,

place, as in the head with a certain pain round about it, or in the nose and ear, or in the Reins and Legs : And therefore he that can find out the place where first beginneth the accident, may easily help them, because the Fever is dissolved with two things onely, that is, exhalation and exsiccation, and herein consisteth the secret. The order to make the Exhalation shall be thus : Make a Cerot of Frankincense, Pitch, Wax, Turpentine, Myrrh and Aloes, upon the which Cerot you shall put the powder of *Cantharides*, and then lay it upon the place where they feel the Fever come first, that is on the particular part where the accident cometh, and this you shall change twice, except the first day of the Fever. And to make the exsiccation, give him every day in the morning to drinke, \mathfrak{z} . di. of our *Aqua balsami* for twelve daies, and with the *Balsamo artificiato* annoint every night his Stomack and Reins, and so he shall be helped, giving you charge also that before you use these Medicines, that he take three times our *Aromatico*; and so he shall be quite helped.

C H A P. XXXIII.

A secret to help all Fevers in their beginning.

When the Fevers are new begun or taken, and that the putrefaction is not yet confirmed, then may it be helped with great ease, but after they have taken their beginning, they are hardly helped. Therefore when the Fever is new begun, you shall give them \mathfrak{z} ii of our *Aromatico* fasting in the morning; and the next day about the same hour you shall give them \mathfrak{z} . i. of our *Vegirabile Sirrup* : and the third day you shall give them four Drachms of our *Electuario angelica* with broth, the which taketh away the Fever altogether. And this operation intendeth onely to the continuall Fever, *Quotidian*, *Tertian*, and putrified or pestilentiall, but not to the accidentall, or *Hectick*, nor *Quartane* : For these three kinds are much differing from the rest, because the accidentall is caused of another infirmitie anterior or going before. The Fever *Hectick*

is caused of weaknesse of nature, and the *Quartane* is caused of great quantitie of melancholicke humours, and they are cured by contrary meanes unto the first. The accidentall are cured with helping the principall infirmitie : The *Hætick* is cured by helping of Nature, and preserving the Liver and Lungs from putrefaction : The *Quartane* is cured with Vomits, Unctions, Cerottes, and drying drinks, and these are great secrets to be known : For in this Chapter consisteth a great part of Physick, and Chirurgery if you consider well thereon.

CHAP. XXXIIII.

A Secret of one Simple that helpeth in manner all Fevers.

There are an infinite of medicines that dissolve the Fever, but above all other this seemeth to me of great authority, because it helpeth it with such ease, that it is to be wondered at. With this remedie through the Divine goodness, I have cured a great number, and the Secret is this. You shall gather in the Month of *August* a certain hearb, which the *Italians* do call *Oreula*, which you shall drie and make into powder, of the which you shall give the sick as much as will lie upon a sixpence, with water or wine, and give it warm in the morning, and fast thereon three or four houres, and thus doing, the Patient shall be helped with great ease, and in short time : for this is a great secret which may be used in all times and in every occasion, and alwaies it worketh an operation in one manner.

CHAP. XXXV.

Of the Gout.

The Gout which cometh to men, is a distemperature and alteration, which is caused of corrupt and undigested humours, and also of feeding on meats that nourish much, and then to use no exercise, as you may see by the most part of them that be troubled with that disease. Also this disease, both of the old and new Doctors hath been counted uncurable,

nable, as it is known to every one: But yet I, which have done nothing else but sought out the nature and qualitie of things, have found divers inventions in sundry Arts, as thou mayest read in my *Caprici Medicinali*, and so amongst the rest, I have found (through the help of God) the true and perfect Secret to help the Gout, so that it shall never come again: Of which disease I have cured a great number in divers Cities of the world, as in *Palermo*, in *Sicilia*, in *Messina*, and in divers places of *Calabria*, in *Naples*, in *Rome*, and in *Venice*, as it is well known unto the most part of the Inhabitants of those Cities.

CHAP. XXXVI.

A Note concerning the Cure of the Gout, taken out of a Letter which this Authour wrote unto a certain noble Seignour, the Duke of Urbine.

First you shall understand, that the Gout of what kind soever it be, either hot or cold, or of any other temperature, they all come of one onely cause, although they work divers Effects, which Effects come through the complexions of them that have that infirmitie: As for example, to shew it more plainly, you may see that in fat men, the Gout cometh alwaies with inflammation and redness and great pain: In lean persons it cometh alwaies with pains, but with lesse inflammation. In cholerick and melancholie persons, it cometh with tumours, and that is *Nodosa*. And the cause of this infirmitie is, of an evill qualitie ingendered in the stomach, in the Liver, and in the blood: And the cure thereof, is to ease the stomach of that evill, and to purge the Liver and the blood, and to mitigate the pain: All which thou mayest doe with these three Remedies following, viz. our *Pillule Magistrale*, our *Unction* for the Gout, and our *Quinta essentia solutivo*: for the Pills doe discharge the stomach, and our *Quinta essentia solutivo* purgeth the Liver and the blood, and our *Unction* taketh away the pain, for if you remedie the cause which is onely one, the effect will cease. As concerning the Gout you shall cure it in this Order: First, when you feel the pain begin to come, you shall take two doses of those Pills in the morning fasting, one day after

after another, or if you will, rest a day or two according to your strength, that being done, you shall take every morning 3. ii. of our *Quinta essentia solutivo* in half a Porringer full of the broth of Veal, and a little Sugar, and this take five hours before meat; and keep no streight Diet, but eat reasonably, and every night after Supper annoint the grief with our Unction for the Gout, and thus through the help of God, and the vertue of these Medicines, the Gout shall be cured.

CHAP. XXXVII.

Another Discourse upon the same infirmitie of the Gout, and the Order to cure it, taken out of his Book called, Thesaurro della Vita Humana.

ALthough the wise & learned of the world, have alwaies beleaved that the Gout is of divers kinds, yet they have all been deceived; for that infirmitie is one onely, and cometh of one onely cause, although in some it come in manner of *Phlegmone*, and in some other like *Risipilla*, and in other *Nodosa*, and in other with pain without alteration, and in some other in divers manners; all which is caused through the diversitie of complexions, for that one man is flegmatick, the other sanguine, the other cholerick, and the other adust, and thus by these means, many have thought the Gout to have been of divers kindes, whereas indeed it is onely one, and is cured with one onely order, and dissolved altogether for ever; for that infirmitie is caused of no other then of rotten humours caused of indigestion, and to say truth, we see that the said infirmity never commeth in manner, but unto those persons that feed well on meats of great nourishment, which for want of exercise, that Nature might digest it, they wanting naturall heat, cannot have their orderly digestion, and for that cause the humours doe ingrosse out of measure, and ingender that infirmitie, and then Nature that alwaies seeketh to ease her self of that which offendeth her, driveth forth that humour unto the extream parts, as the hands, and feet, or other particular

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ticular parts, and this is the Gout: And these humours many times are cause of *Mal francese*, and this is all the secret. He therefore that is advertised by me, shall be most cunning in curing of it.

CHAP. XXXVIII.

What order must be used in curing of the said Gout.

Seeing the Gout (as I said before) are grosse humours undigested coming of the aforesaid cause, it were most necessary, if thou wilt cure them to do three operations. The first of them is Phlebothomie, which must be done under the tongue, cutting overthwart one of those two veines: For that Phlebothomie evacuateth the stomocall humours that are cause of that corruption. The second operation that is to be done, is to assubtiliate the gross and rotten humours, and to evacuate them quite. The third operation that is to be done, is to preserve nature in good temperature, and to help the digestion, and thus doing, the said infirmity shall be extincted. If therefore thou wilt helpe the Gout, and after they are helped, keep the Patient in good temperature and prosperity of life, it were necessary to do these three operations. After the first is done, as I have said, it were needfull to come to the second, which is to assubtiliate the gross humours, which will be done with four remedies. The first of them is our *Quinta essentia solutiva*, which subtiliateth the humours, and evacuateth them downwards. The second remedie is our *Electuario angelica*, which evacuateth the humours hanging in all parts, and leaveth nature so eased, that it may well prevaile. The third remedie is a Fomentation, which drieth up the humidity of the head and stomach, and by meanes of that operation the disease shall remaine extincted. The fourth and last remedie is our *Balsamo* against the paines, with which you shall annoint upon the place grieved, for it mittigateth the paines greatly. And thus with these four remedies thou shalt help the Gout perfectly, as I have often times done in *Venice*, and at *Rome*, and in divers other places of *Italy*, well known there unto all men.

C H A P. XXXIX.

The Order to preserve a man from the Gout, when he is once helped.

After that a man through the divine goodnesse of God shall be helped of the Gout, he may if he will preserve himself in health, with these three noble Remedies. The first of them is our *Vegitable Quintessence*, the which doth cause good digestion, warmeth the stomach, and defendeth it from corruption, by which Effects it will return Nature in manner as it was in youth, and it preserveth the sight and the hearing, and divers good operations which are all necessarie. The second Remedy is our *Oleo impossibile*, with which you shall annoint the stomach, and that will cause digestion, comfort the heart, provoke sleep, and keep the stomach, that therein shall breed no evil qualitie of humours. The third Remedy is, our *Pillola aquilone*, which doth evacuate the humour hanging, alwaies when it ingendereth in the stomach, they cleanse the head, and are by their nature against all sorts of pains. And thus with these three Medicines, every one may preserve himself from that infirmitie, as it is daily proved, and seen in *Venice*, and in divers other places in *Italy*.

C H A P. XL.

The cure of a certain Gentleman that was troubled with the Gout, and a great Stitch in his side.

THE Cure of this man was with these five Remedies following, that is, with our *Aromatico*, *Quinta essentia solutiva*, *Pillole angelica*, *Oleo impossibile*, and *Quinta essentia Vegitabile*: For you shall understand, that our *Aromatico* taketh away the pains of the Stomack, so that the other Medicines may work their operations the better. Our *Quinta essentia solutiva*, taketh away the cause of the infirmity, and the Pills take away the evil qualitie. The Unction taketh away the pain: And the *Vegitable Quintessence*, preserveth them that

it commeth not again. The *Dia Aromatica* must be taken in the morning fasting, the dose is 3. ii. at once. The *Quinta-essentia solutiva* you shall take with broth of a Capon and Sugar fasting, without any observations, the dose is two or three drachms at a time. Our *Pillule Angelica* you shall take two hours before supper, the dose is from 3. i. to 3. ii. The Unction you shall annoint after Supper upon the sore places, so often untill the pain be gone. Our *Vegitabile Quintessence* you shall drinke every morning half an ounce, and thus continuing thou shalt be perfectly whole by Gods help.

CHAP. XLII.

A Discourse upon the Sciatica, and his remedie.

THe *Sciatica* is so called, because it is upon the bone which is called *Scio*, and of that it taketh the name *Sciatica*, the which is caused of an evill qualitie in the Stomack and Liver, the which you may see by the cure; for if ye cure the Stomack, and help the Liver, the *Sciatica* will cease, and by this means thou mayest see whether I say the truth or no. Seeing then that the *Sciatica* is caused as is said before, ye shall understand that it is so caused, by reason that the stomack cannot well digest that which it should, and so it causeth crude and undigested humours, of the which Nature would be discharged, he casteth them forth of the stomack, and having no other way to come forth of the Stomack but by the ordinary waies, they doe passe, and of force they must passe by those powers that passe by the Liver, and so the Liver which is able both to resolve the good and the evill qualitie, remaineth still infected of that indisposition, and not being able to digest them according unto the order of Nature, they ingross and become maligne, and then Nature the which with all industrie would discharge himself of that burthen, sending them to the higher parts, sendeth them downwards, and when they come unto *Scio*, where they must passe with difficultie by certain small muscles, they ingrosse in that place, and cause inflammation and pain, the

which Inflammation or swelling, after the bodie is well purged, is resolved with *Vesicatores Ventoſos*, and attractive Cerots and ſuch like things. Also attractive Glisters are moſt wholeſome, becauſe they diſcharge the humour in the lower parts, and comfort the *Sciatica*. Nevertheleſſe, ye ſhall underſtand that there are certain and true appropriate Medicines to reſolve it with brevity, the which are theſe that follow. Firſt, when the Patient is in moſt extream pain, let him blood under the tongue, the which is ſuch a ſingular remedie, that it cauſeth the world to wonder thereat: after that purge him with our *Soluble Sirrup*, ſix or ſeven daies, that being done, take away the water which cauſeth the pain, then comfort the Patient with the Oil that is ſeparated from the flower of flowers, and diſtilled in a Retort, then all this being done, the Patient ſhall remain helped to thy great honour. And therefore he that will cure the *Sciatica*, it were neceſſary that hee conſider well of the nature and qualitie of the infirmitie, and when they are ſatisfied to be the *Sciatica*, in that caſe cure them according to this our Order, the which by the grace of God, and vertue of theſe Medicines, they ſhall remain helped of that indiſpoſition, for this is a great Secret.

CHAP. XLII.

Of the Pains of the Mother.

THE Pains of the Mother which women are troubled withall, is an alteration in the Matrix, that may come of divers cauſes, as of cold, of moiſtneſs, of dryneſs, of melancholy-like humours, of ſlegmatick, and of cholerick, the which is to be proved divers waies. Nevertheleſſe, I will ſhew thee the Secret to cure it generally, and the order is thus. You ſhall give the Patient a doſe of *Pillule Aquilone* faſting, and ſleeping thereon one ſleep, for theſe Pills doe purge the Matrix, then take *Electuario Angelica* half an ounce, which purgeth the blood and choller: That being done, take *Cantharides* in powder ℞ i. *Galingale*, and the roots of *Mercury*, ana. di. ℞. mix them altogether, and put it into a little piece of Sarcenet,

net, and binde it like a button, and put it into the *Matrix* as high as you can, and there let it remain four and twentie hours without moving of it, for it purgeth divinely; and herewith thou maist cure any great impediment in the *Matrix*: That being done, they shall use our Sirrup against the pains of the Mother, the which comforteth and purgeth all humours in the bodie that offend the Mother: And this is a great secret which was found out by me. You shall understand, that who-soever would know the truth of this disease, it were necessarie for him to be expert in Philosophie, because it is an operation of naturall things, the which cannot be well understood without great knowledge in naturall Philosophie.

CHAP. XLIII.

Of the pains in the head.

THE pain in the Head is a disease of the brains, which is caused of putrified humours in the stomach, the which is like unto a pot that boileth, causing the vapours to ascend, which if they be evill, the fume is evill to the taste and smell; but if there boil any good thing therein, the fumes are pleasant both to the smell and taste. And so likewise our stomach being filled with good juyce, filleth the brain with good fumes; but being filled with evill corrupt humours, it hurteth the brain, and causeth pains of the head. The like pains of the head may come of alteration of the blood, and to helpe that accident, you must first remove the cause principall, which is done with purging, and evacuating of the stomach of those putrified humours; which thou shalt do with our *Aromatico*, giving it to the Patient two or thre times, every five daies once. The dose is 3*℥* and then the pain will cease, of what cause soever it doe come; this done, take the juyce of a Beet root one ounce, Oil of bitter Almonds one drachm; mix them well together, and snuffe it up into the nose every morning untill it come into the mouth, for this doth purge the head marvellously; this being done, it would be good.

good to take our *Soluble Syrrup* four or five mornings cold, and so the Patient shall be holpen.

CHAP. XLIV.

Of deafness of the Ears.

DEafnesse in the Ears doe proceed of divers causes, as of a Catarre, cold, and humiditie of the head. But of what cause soever it come, I will shew thee a true secret to cure them quickly. First purge them eight or ten daies with our *Sirupo Magistrale*, and then take our *Pillole Aquilone*, three times, and then perfume them five mornings with this: Take *Synabar* ʒ. i. *Olibanum*, and *Myrrh*, ana one scruple, mixe them and divide it in five parts, the which you shall occupie at five times, standing over them with your mouth open, that the fume may enter in, for it drieth and resolveth the evill humours in the head that hinder the hearing; and thus doing thou shalt be helpt. Neverthelesse, it would be good to put the fat of a silver Eel into the ear, which hath a principall vertue to comfort the hearing. Also our *Aqua balsami* being put into the ear, comforteth the sight and hearing marvelously, and all impediments in the head, and evill humours it destroyeth through his qualitie and nature, and augmenteth the good, in such order that using of it thou shalt see great marvells: for these are the true secrets for that disease.

CHAP. XLV.

Of the Infirmities of eies, and their causes and cures.

THE Infirmities of the Eies cometh of divers and sundry causes, of the which I will make mention, especially of those that are of most importance, and most dangerous to hurt the sight. There is one that is called in Italian *Razoni*, and that is caused of the heat of the blood, and his effects are certain small wheals that run round about the eye-lids, and this Infirmitie is of small importance, for onely with lina-
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ment of *Tutia* they may be healed, annointing them three or four times. There is another kind of infirmitie in the eyes that cometh to many, and is caused of moisture and heat in the head, and that is a redness with watering and great burning: And although this be troublesome, yet it is not dangerous to heal. For with purging the head and bodie, and with Boxing glasses, and with certain Unctions appropriate they shall remain whole. There is another kinde of infirmitie in the eie, and that is when the ball of the eie waxeth out of measure in greatnesse, and this is called *Dilatatio pupille*, the which is very hard to heal. For my part I never saw but one remedie that did preserve it, and that is our *Balsamo Artificiato*, of the which you shall put every night one drop into the eie, and it will doe thee great pleasure, because it is temperate hot, and hath a penetrative vertue and resolutative, by the which meanes it doth hinder the relaxation, and preserveth the eie. There is yet another sort of infirmitie that causeth the eie to be full of pain, and cometh all thick and filthy, and blindeth it, and this indisposition is caused of *Merbo Gallico*; and although it seem foul and incurable: Neverthelesse, it is easie to be cured if you help the principall cause, and fume the head with *Cinabar*, *Myrrh*, and *Olibanum*; they shall be quickly helped. There is another infirmitie that cometh in the eie, the which is a cloud that ingendereth in the point of the eie upon the ball, and hindereth the sight, and that is easie to be helped, for if you drop therein one drop of our *Balm* twentie or thirtie daies together, it will resolve it thoroughly. There are divers other infirmities which doe trouble the eyes, the which I will let passe till another time.

CHAP. XLVI.

Of the pains in the Teeth.

THe pain of the teeth is an accidentall disease, which cometh of divers and sundry causes, of the which causes, I will shew the chiefeft. It cometh sometimes of a Rheum in the head, or of a Catarr, or of humiditie in the head,

head, and divers other wayes. Neverthelesse, let it come which way it will, it proceedeth of the head and stomack, the which sendeth up vapours, and then fall down again, and cause that pain, and the remedie is this: First, give them our *Magistrale Syrup* five or six daies, the which purgeth the blood, and evacuateth the bodie; that being done, take our *Electuario angelico*, three times according to the receipt, for this evacuateth the stomack and purgeth the head; and then take our *Aqua reale*, and hold it in thy mouth a *Pater-noster* while, and then spit it forth again, and with this order thou shalt help all manner of pains in the teeth, except they bee rotten stumps; and then the best way is to take them forth with an Instrument: but if thou wilt not take them forth and ease the pain, thou mayest touch them with *Aqua fortis* untill the marrow be mortified? that being done, you shall hold our *Aqua balsami* two or three times in your mouth in a day, untill the pain bee gone, and so with this order thou mayest keep them without pain. Also I will shew thee another easie way. Take Henbane seed, and mix it with white Waxe, then cast it on the coals, and hold thy mouth over it to receive the fume, and then thy pain will cease if they be rotten teeth; and this it doth by stupefaction. Also it will be good to hold in thy mouth *Mastick*, *Pellitorie*, and *Allom*, after ye have purged, for this draweth down the matter.

CHAP. XLVII.

Of a stinking breath.

THe stinking breath is a putrefaction the which is caused of the stomack, being corrupted and foul, as you may see by experience of those that have that infirmitie, and the remedie is this. You shall give them of our *Aromatico* 3. ii. fasting, every third day for three times, and then use our *Quintessence* for a moneth continually; The dose is 3. i. every morning, and after supper two houres, for this comforteth the stomack and the heart, and taketh away the stinking: That being done, take five or six mornings together, every morning
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of oyle of Turpentine one scruple with white Wine, and so they shall remain helped.

CHAP. XLVIII.

Of spitting of blood.

THe spitting of blood is an alteration of blood in the veins, which alteration is so much, that Nature provoketh it to the stomach, from whence it had his Originall, and doth not come of a vein broken as many have said, as thou maist well see the truth; for if the vein were broke, the blood would come forth at one time or instant without any tarrying, and they would die quickly, the which cometh not by spitting of blood, for they spit none untill the alteration cometh: and this is caused of a kind of Fever that cometh inwardly, that ingendereth that alteration, and when his fit cometh, the blood doth alter, and the veins swell, and the blood doth come forth at the proper mouthes of the veins, and so they spit it forth; and when they spit blood, it is the beginning of the Fever *Hellick*, the which when it is confirmed, is incurable and mortal: But if thou wilt take it at the beginning when they spit blood, it may be helped with ease, and that thou shalt doe with giving them three or four times of our *Petra Philosophale* twelve grains, with halfe an ounce of Sugar *Rosate*, every third day once; that being done, let him take every morning Oil of *Vitriol* *iiii.* grains, with Julep of Violets $\frac{3}{4}$ i. because there is no better medicine in the world that disposeth the alteration of the blood, then our *Petra Philosophale*, and the oil of *Vitriol* mittigateth the heat and extinguisheth the accident. You shall note, that this which I have written is not understood of many as I understand it. And likewise the Medicines to use in that case hath not been put in practise of any man, and the cause is this. That since Physick hath been in use untill this time, the Physicians have not understood of other then the Theorick, and none they cured of practise and experience, and that is the cause that so few have found the truth. But I that continually doe travell in practise,

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have

have found rare things, as I will set forth to the world hereafter.

CHAP. XLIX.

Of diseases of the Liver.

THE sicknesse of the Liver is caused of divers and sundry accidents of the bodie, as you may see by experience, when a man is never so little sick, by and by the Liver is altered, and doth no more work well, and that is because the Liver is the receptacle of the blood and of the Gall, and the master which ruleth and governeth our bodies, and distributeth the blood into the veins, and doth purifie it, separating the sharp and evill parts, and sending it to a certain bladder, which we call the Gall; and when it is so full that it can receive no more, it runneth over, and so causeth the body to become yellow, and thereupon the Urine is yellow, and is so evill, that in short time it dryeth that bodie, so that the Liver being dispensator both of the good and bad qualities of the humours, it cannot be but through the infirmities of the bodie. Also when the Liver is over hot and drie, it causeth the Patient to be lean and dry, and with great heat: and when the Liver is troubled with humiditie and cold, it causeth the Patient to become full of sores and scabbs, and these are the effects that come of the Liver when it is distempered. But if thou wilt help it from that indisposition, it were necessarie to evacuate the body and stomach of superfluous humours, which thou shalt do with our *Soluble Syrrup*, giving it eight or ten daies together cold, and then purge the Stomack with our *Aromatico* fasting in the morning; that being done, you shall use remedies that help the Liver, which are many, as *Citrake*, *Liverwort*, *Scolopendria*, *Cycorie*, and such like; and so observing this order thou shalt help them. For I have had an infinite of experience of it.

CHAP. L.

Of diseases of the Lungs.

THE infirmities of the Lungs are of two kinds, that is cold and moist, and hot and drie, the which infirmities are caused of evill temperature of the body. You shall note, that when the Lungs is infected with cold and moist, it will easily turn to that kind of *Heſtick* that causeth the Cough, and to spit matter at the mouth. But when it is grieved with heat and drinesse, it is in danger to turne to a *Tiffick*, the which disease causeth a man to become lean and drie, and keepeth back his breath, and so the one with another they are mortall diseases, so that there can scarce be found any remedie; and therefore I will begin with the first kind, and then with the second, and then the third, and then with the fourth and last, for the which there is no redemption or hope of life. But for the first and second, there are a number of remedies that doe help, the which be these. First, give the Patient of the juyce of the Roots of blew Lillies, ℥ ii. with *Mel Rosarum*, ℥ i. in the morning fasting, and that use three times, every third day once: That being done, let him use our *Elixar vite* for thirtie or fortie daies together morning and evening; the dose is ℥ ii. at a time, and also put therein every time half an ounce of our *Magno liquore*, and drinke it a little warme, for this is a perfect remedie, with which I have cured an infinite number in my daies. And of all the Medicines that ever I found, I never had any like this, because the juyce of the Lilly-root hath vertue attractive that mundifieth the stomack, and the *Elixar vite* comforteth and resolveth all Ulcers in the Lungs, and the *Magno liquore* dissolveth the Catarr, and healeth the stomack, for I have proved it a number of times, as is said before. I remember me that in the year of our Lord, 1557. I being in Rome cured a young man which was a Painter, that was in the house of the Cardinall *de Medici*, the which had his Lungs ulcerated, and did spit great quantitie of blood, and had a great Catarr and Cough, and did spit also matter, in the which there was no hope of life. I caused him to

use the aforesaid remedies, and so in short time he was helped, and not onely he, but a great number more at sundry times.

CHAP. LI.

Of the Spleen.

THe Spleen is never sick but through other diseases, as you may see by experience, how that those that have the Fever *Quartane*, for the most part have their Spleen altered and hard, and this proceedeth of evill temperature of the bodie and Liver, that cannot digest the humours, and so Nature sendeth them forth in the weakest parts that are most apt to receive them. So that the Spleen is like a sponge, and very apt to receive that humiditie, that Nature cannot dissolve otherwise, and so by this reason it is most apt to be sick or diseased: therefore if thou wilt cure it, first cure the disease which causeth that alteration, for that being once helped, Nature of it self will help the Spleen without any other Medicine, and therefore strive not to help the Spleen with particular Medicines, for it is vain; but look what kinde of disease the Patient is troubled with, and cure that, and then the Spleen will heal well enough. And this is the true way to cure the Spleen.

CHAP. LII.

Of the Flux of the bodie.

THe Flux of the bodie is a distemperature of the guts and Stomack, which is caused also of an evill disposition in the Stomack, as well as of all other interiours, and is very troublesome to the Patient, and hard to be helped. Nevertheless, I will shew thee a secret and that is this. Take of our *Petra Philosophale* twelve grains, which doth evacuate the humour hanging, and dissolveth the Flux. But when it is a hot Flux with a Fever in the Summer, let him stand two hours after supper in a bath of salt-water of the Sea that is cold: for
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it is of great effect. You shall understand, that our *Petra Philosophale* must be taken with *Sugar Rosace di. 3.* Also when you have done the aforesaid things, you shall take our *Sirrup* against the melancholy humours five or six mornings. And so using this order, thou shalt help any kind of cruell Flux, as I have proved infinite times.

CHAP. LIII.

Of Costivenesse in the body.

THis disease is caused of great drinesse and adustion in the body, through the which cause there cometh many diseases: and that is, that our meat lyeth long in the body: and of that cometh indisposition of the stomach, paines in the head, Flux of Urine, alteration of blood, augmenting of choller, and such like. Therefore if thou wilt help these inconveniences, it were necessary to seek the principall cause, and to cause the body to be loose: and that thou shalt doe with our *Sirrup Magistrale*, using it according to reason every morning. For it evacuateth the lower parts, and cooleth the Liver, and purgeth the blood, and consumeth choller, and helpeth digestion. And with this onely shalt thou help them perfectly.

CHAP. LIV.

Of the Flux of Urine.

THe Flux of Urine is an alteration of the pores, and opening of the reines, caused of indigestion in the body, as you may see by experience. This Flux weakeneth the stomach, and the reines, and taketh away the tast, and letteth sleep: so that many times of these effects come cruell diseases, as *Gonorhea*, the *Strangury*, *Ulcerations* in the Yeard, and such like: and therefore if thou wilt help the aforesaid disease, use this Medicine. Let him take of our *Aromatico* two drachmes, and drink thereon a little water, and then let him use of this *Sirrup*

every morning warm ℥. iiii. Take Sage, *Cardus Benedictus*, Egrimony, Betony, Citrake, Scolopendria, Cicorie, of each one handfull, red Saunders, Box, ana ℥. iiii. Aloes, Epaticke, Coloquintida, Sinne, Turbit, Hermodactiles, ana ℥. i. course Sugar one pound and a half, common Hony one pound: then lay all the aforesaid things to infuse in five and twenty pound of White wine the space of twelve houres: then boile them close untill half be consumed: then strain it without expression, and put thereto a correct of Musk dissolved in ℥. iiii. of Rosewater: and of this take every morning three or four ounces, and fast thereon at the least four or five hours, and in the mean time that you use this Sirrup, you shall not eat Hogs flesh, nor Fish, nor salt things, nor Rapes, nor Raddish, nor Parsly, nor any other aperative thing: This being done, take Hysop of the Mountain that is dried lb. ii. and boyle it in thirty pound of White wine, and put thereto one pound of Hony, letting them boyle till the fourth part be consumed, and then strain it, and drink it continually for fourteen or fifteen dayes. And by this means thou shalt have help God willing.

CHAP. LV.

A discourse upon the retention of Urine, and his cure.

THe causes of the retention of Urine are many, among the which, there are three principally above the rest, and are so manifest, that every one may understand them: and are these. Stones, as well great, as gravell, viscosity in the Reins and Bladder, and alteration in the pores: And thus through those three accidents, most commonly they cannot make water: the which if thou wilt help, it will be somewhat hard, because you must understand the cause thereof, the which is not easily done of every man: for he that knoweth not the cause, can lesse help the effect, and he that knoweth not the effect, can lesse help them. And therefore, I say, he that will help those that cannot make water, because of the stone in the bladder, he must seringe them to take forth the Urine: but if thou wilt help those

those that cannot make water through the gravell, you shall give them our *Pillole Aquilone*: and then give them a Flint-stone made in fine powder, to drink with water of *Saxifrage*, and thou shalt see thereof miracles. And if thou wilt help them that cannot make water, because of viscosity, give them our *Aromatico*, and annoint the reins with our *Balsamo Artificiato*, and also his Testicles, and so by these means you shall help them quickly of that accident: as I have proved divers times.

CHAP. LVI.

Another discourse upon the retention of Urine; and his remedies.

THe retention of Urine is caused divers wayes, as by over-much heat, or over-much cold, or through too much drinnesse, or too much moistnesse. And therefore he that will cure this infirmity, must first know the cause, and also the vertue and quality of his Medicines wherewith he will cure them: for if he doe otherwise, he shall walk in the dark, and be as a Diviner: for many have written receipts, wherewith they shew to help many infirmities, without giving any reason at all. But to the purpose of the retention of Urine, as as I have said, that it may come through four principall causes. So will I shew it in four Chapters, and also their remedies wherewith they may be helped.

CHAP. LVII.

Of the retention of Urine that cometh through heat, and his remedies.

THe retention of Urine which cometh through heat, is that which ingendereth the stone and gravell, for through that superfluous heat it ingendereth. And this is one of the four causes of the retention of Urine, the which is helped with Instruments and Medicines concerning the stone. The most certain Medicine is, to be cut and take it forth. Nevertheless,

lesse, there are many Medicines that may pleasure them of our invention: As concerning the gravell, there are many things that dissolve it, of the which I have spoken of in divers places: As concerning the remedy of the cause, that is easie: for by purging the stomack and the body, the heat will be dissolved, and the body left in good temperature. And the purging of the body shall be done with our Sirrup against the melancholy humour, and to use our *Aromatico*, and *Electuario Magistrale*, de *Althea* with *Sulphur*. And thus much concerning that heat.

C H A P. LVIII.

Of the retention of Urine through cause of drinesse, and his Medicine.

THe retention of Urine through drinesse, is, because the Reines and the Conduits where it passeth are to much dried, and that drinesse is cause of adustion of the Liver, the which must be helped with taking away a little blood: and to purge the body with *Cassia*, *Sirrup de Pomis*, de *Succuria*, de *Lacturia*, de *Malvis*, de *Siterache*, and such like, that cool and take away the adustion of the Liver: then annoint the Reines, the Members, and Yeard with Hogs grease, because that fat doth mollifie and moisten: and give him to drink *Sero lactis*, because that enlargeth and moisteneth, and provoketh Urine without burning.

C H A P. LIX.

Of the retention of Urine that cometh through cold, and his remedies.

THe alteration of Urine that cometh through cold, is that kinde which maketh a man that he cannot make water, without the help of some warm thing laid upon the body, and upon the bottome of the belly, and the cure thereof is to vomit those cold humours out of the stomack, and to purge the body

body with solutives of warm Nature, and with warm Decoctions, with the Decoction of *Lignum Sanctum*, of *Cardus Benedictus*, and of Rosemary, and annoynt the back with our *Oleum Philojophorum*, de *Terebinthina*, & *Cera*,, or Oyle of Frankincence, or such like things that warm the coldnesse. And so by these means the Patient shall be helped of that retention of Urine.

CHAP. LX.

Of the retention of Urine through cause of moistnesse, and his remedy.

THe retention of Urine caused of humidity, is that which causeth the pores to swell through moistnesse, so that the Urine cannot passe, as those say, which are troubled with the carnosity: which carnosity is not alteration of the pores through cause of humidity. For the way to cure this kind of retention, is to purge the body with drying Medicines, as *Turbite*, *Scamonie*, *Euforbium*, *Eleborus*, and such like: and to use drying Unctions, as *Unguento de Lithargirio*, or *Balsamo*, water of Frankincence, *Oleum Benedictum* of our invention, and such like things, and then eat dry meats, and drink good Wine; and thus the humidity shall be dissolved: So that hereby every one may have the understanding of the cause, and the effect of the same, and the Medicines.

CHAP. LXI.

Of the difficulty of Urine, and of what it is caused, with the order to cure it.

THere are divers kinds of difficulty of Urine, and are also caused of divers causes, as aforesaid, of the which one is caused of a corrupt humour of the French Pox, and this is one of the chiefeft causes that may be in that matter. For we see manifestly, that the said kind of infirmity corrupteth the blood, ingendereth evill qualities in the Liver, and distempereth

pereth all the body of those that are troubled therewith. Also we may see, that those which are infected with that kind of disease, most commonly have Warts, or *Carvuli*, *Pellaria*, Botches, Scabs, Tumours, paines of the Stomack, in the Armes and Legs; with a number of other more strange accidents that come through that disease. But when that infirmity infecteth inwardly, it worketh these effects: It bringeth Emeroides, paines in the Entrals, Fluxes of the body, continuall spitting, *Gonorrhea*, or running of the Reines, and such like effects. All the which cause difficulty of Urine, of the which difficulty, there useth to ingender the Stone, Gravell, Viscosity, Stitch in the side, and divers other mischiefs very hurtfull unto the body. The difficulty of Urine may also be caused of divers other infirmities, as of a rotten Catarre, descension of the head, of the evill quality of the Liver, and such like, as by excessive cold, or heat of the Reines, but let it be as it will, I know these are hard matters to be helped, because it behooveth certain manuell practise in that faculty, the which I cannot shew in writing: although I have great and high secrets for that indisposition, as concerning the Physick part, the which thou mayest find in divers places of my works. Nevertheless, because I will not leave this Chapter unperfect, I will here name unto thee a most excellent rare man of that Profession, the which is both Doctor and Knight, and is most excellent in cutting out the Stone, and the Rupture, and can remedy the great difficulty of Urine, and heale the Rupture, and heale the infirmities of the eyes, and such like things most excellently, and his name is called *Prastecio Stelin Venetiano*: the which is at this present dwelling in *Venice*. And this I have written of that Doctor, because he is one of the most excellent that may be found in that Art.

CHAP. LXII.

To help those that have great burning of their Urine.

THIS infirmity may come of divers and sundry causes. Nevertheless, I will treat of some of the principall, and of most importance; and also will shew the true order to help them with ease and brevity. The first cause assigned by me is the Stone in the Bladder, and this is in a manner incurable. The second cause is, the running of the Reins, the which is taken by companying with women corrupted with the Pox. The third cause is, the proper French Pox, the which is that kind that is called *Gonorrhea*. The fourth kind is a certain corruption that is called *Stranguria*, the which moveth continually to make water. The fifth cause is the Gravell: there are also other causes, as scorching in the Yeard, carnositie, and such like things, the which I will leave for troubling of the Reader. The first cause which is the Stone, is helped by two remedies, the one is with cutting and taking it forth of the bladder, the other remedie is written in this book. The remedie for that which is caused by the running of the Reins, shall be to take three mornings our *Aromatico*, because it resolveth that heat, and extinguisheth the burning. The remedie for that which is caused of *Gonorrhea*, is none other then to cure the principall disease, and to annoint them with our *Unguento magno*, and perfume them, and so they shall remain whole. That which is caused of the Strangurie, is cured by great purging, and by taking oftentimes our *Aromatico*. That which is caused of the Gravell, is cured by taking oftentimes our *Electuario Angelica*, and using to drinke Wine distilled with Cherrie stones, and Medler stones. That which cometh through carnositie, is cured with an Unguent made of oil of Sulphur, and Virriol, Aqua reale, Oil of Frankincense, and new Wax, all Medicines devised by us, giving you charge, that before you begin to cure them, to seek out the right cause from whence it proceedeth, and so thou shalt help it with brevity and great ease.

CHAP. LXIII.

A Discourse upon the carnositie in the Yeard, and the Order to cure it.

Although we have something touched this Infirmitie before in the Chapter of the burning of the Urine. Nevertheless, in this place, I mean, something to discourse thereof, because that Chirurgions may not be void of such a noble Secret, to doe them honour in their cure of the like disease, for there are many troubled with that infirmitie: You shall understand, that this carnositie is an infirmitie whose originall dependeth of the corruption of the French-Pox, and to shew it plainer, it is an Ulcer in the neck of the bladder where the Urine entreth into the Yeard. And therefore, if thou wilt help that infirmitie, cure the principall disease, and the carnositie will heal; but if thou wilt cure them with the Candle, take that Unguent which is written for the carnositie in the Chapter of the burning of the Urine; but if thou wilt cure the principall disease, give him three times, *Pilule aquilone*, and then take our *Sirrupus Solutivo*, ten or twelve daies together; that being done, let him take twentie daies the Wine of *Lignum Sanctum*, written hereafter in this Book, and those which understand not this Chapter well, let him look over this Book, and he shall finde those Medicines with their Uses.

CHAP. LXIII.

Another Cure for the said Carnositie.

That Carnositie which hindereth the Urine that it cannot come forth, is a certain kinde of matter that is ingendered in the mouth of the bladder as is shewed before, the which is like in all points unto the Emeroids, that come in the neck of the Intestivall about the Fundament, and because it is a grosse matter and ulcerated, the Urine passeth with great difficultie, and great burning and pain unto those that are troubled.

troubled therewith, the which inconvenience if thou wilt help, it were necessary that the bodie were well purged, and that they keep a diet, and drinke the decoction of *Hypericon*, with a little Honie, and use to eat drie meats, and then make certain small long Candles with Wax and Frankincense, like unto searing Candles, then make this Unguent. Take red Lead, white Honie, of each an ounce, fresh Butter two ounces, white Wine as much as will suffice to incorporate all the afore said together in a liquid form, then boil it on a soft fire, and have readie ten or twelve quills fresh pulled out of the wing of a fat Pigeon; and note that when ye take them forth of the wing, that they may be full of blood in the ends, then take one of the quills and stir the said Unguent upon the fire continually while it boileth, and when one quill is dried take another, and so doe untill the wine be consumed, then take it from the fire and keep it, and when ye will occupie it, take one of those Candles, and upon the end put the said Unguent, and put it into the Yeard untill it touch the carnosity, and this doe from time to time untill the Candle passe without pain, and then the Patient shall be whole; for this is a great Secret and hath been proved many times.

CHAP. LXV. *id est de*

A Discourse as concerning those that cannot hold their water, and his Remedy.

THIS Impediment cometh of two principall causes, the one is, through heat and moisture of the bodie, and this is commonly in young children, which commonly doe bepisse themselves, because they are by Nature hot and moist. The other cause is through opening of the Pores where the Urine doth passe; the which are so stretched or opened, that they cannot retain the Urine, because the Urine is a voluntary motion, and a naturall motion together, they are hard to agree together, because the naturall motion maketh his voluntarie motion; so that Nature first moveth the man, and there-of cometh the motion; for if a man would make water, and that

that Nature doth not move the motion, he cannot pisse; for sometime Nature doth not give his naturall motion because of some impediment, for when a man cannot hold his water, it is a sign that Nature hath no retention; and to redresse the same, it were necessarie to reduce Nature into good temperature, so that it may retain the Urine; the which thing thou shalt doe with purging the bodie, and the stomack wherein is the matter that causeth that retention of Urine. And to purge the bodie you shall use our Sirrup against the melancholy humour: And to purge the stomack, you shall take our *Electuario angelica*, and to restrain the pores, you shall use the decoction of wild Hyfop, with the powder of *Mastick*, for you shall understand, that the purging taketh away the cause, and the decoction of Hyfop with the *Mastick*, doth restrain the pores, and so by these meanes thou shalt remedie quickly that infirmitie.

CHAP. LXVI.

To break the Stone in the Bladder and also the Gravell, and to cause it to avoid by Urine.

T Here is found a certain bird called *Solone*, of *Albertus Magnus* in his Book of Secrets; the which birds are very plenteous in *Rome*, and are called *Palmum bella*, and in *Lumbardie*, *Sassarvoli*, the which in English I suppose, is called a Ring Dove, or Wood-colver, or the Stock Dove, which Birds are subject to the Stone, that if you keep them in a Cage, and feed them with such meat as they commonly use, being deprived of their medicine, within the space of four or six moneths at the most, there will ingender a Stone in the belly so great, that their meat cannot passe through them, and so choaketh them, and they die, and that is because the poor Bird cannot goe and help himself with that Medicine which Nature hath taught her. For those that are at libertie in the field, flie unto the Sea-side, and there they find a certain kind of small stone very hard, the which stone hath vertue to dissolve the stone in the bodie of the Bird, and this Bird knoweth it

it by the instinct of Nature, and eateth great abundance of them, and so dissolveth the stone in their bellies, and live a long time after it without any trouble of the Stone. You shall understand, that this stone is impossible to be found in any other place, then in the belly of the said bird, because they are very little, and mans reason cannot discern them from other Stones, the which being beat in powder, with the flowers of Elders, and Cinnamon, of each a like, and given to drink with broth, in short time it will dissolve the Stone, and cause them to avoid it with their Urine most miraculously: But if you ask me the reason, I know not what I shall answer, but I hold it to be his proper hidden qualitie and vertue. For truly this I have taught to many, and have seen the experience thereof sundrie times, and it cured the most part that did use it. For truely the vertue of Stones are very great unto those that know them. I saw once two Stones in *Rome* of inestimable vertue; The one was a round Corall like unto the *Serpentine Purphire*, but therein was much green, and was of that vertue that being laid upon the flesh of a man or woman, it causeth them to pisse great abundance, so that it were to be wondred at. The other Stone was of *Diasper*, but bright and thorough shining with certain white veins, and was of such vertue, that being laid on a wound, presently the blood stench-ed, so that there fell not down one drop. The which Stones were in the hand of an old Spaniard, who said, he brought them out of *India*, from *Nova Hispania*. I have seen also divers and sundry Stones of most strange vertues. You shall understand, that those Stones of the Bird must be gotten in this order. You shall get a number of the said Birds, and take the stones out of their bellies, and wash them clean, and keep them to thy use. The quantitie is as much as you can hold upon a Sixpence, as well of the Stones as of the other matters: You shall drinke the said quantitie seven or eight mornings together, and let your Diet be according, and drink good wine, and so in short time you shall be helped.

CHAP. LXVII.

Of the Gravell in the Reins.

THe Gravell (as is said before, is a disease of the Urine undigested, which is caused of superfluous heat of the reins and blood, the which sometimes doth stay it self in the Conduites, and causeth great pains; and sometimes it doth ingrosse so in the Bladder, that it letteth the Urine, and this is an evill disease to be troubled with, and the remedie is to purge often, and use that water against the Gravell that is written in my discourse of Chirurgerie, for it is one of the most excellent remedies that can be found for that disease; and the order to use it is also written after the Receipt, and the best Purgation that you can use for that purpose is our *Pillole Aquilone*.

CHAP. LXVIII.

Of a certain Scab or Itch that cometh over all the bodie.

THis Disease cometh in all places of the bodie, and in Naples it is called *Prurito*, and in Rome, *Rosura*; in Venice, *Pizza*; and in Spain, *Lomezon*: And it is a salt humour that cometh forth of the veins, and so disperseth through the whole bodie between the flesh and the skin, and hath in it such an heat, that they cannot abide it, and is caused of alteration of the blood, the which is corrupted and distempered; and the remedie is, to purge the stomach, and to purifie the blood, which thou shalt doe with giving them three times our *Pillole aquilone* every third day once; that being done, make this Bath: Take Nettles, Mallows, Pellitorie of the wall, Agrimonie, Sage, and Coleworts, *ana.* lb. iiii. the Bran of Wheat almost a peck, common Ashes half as much: Mix them altogether in a great kettie of water, and let it boil an hour; and then take it from the fire and sit over it, and cover thee with clothes, that thou maiest sweat an hour, then dry thee with warm clothes, and then wash all thy bodie with pure *Aqua viva*, and this thou shalt use three times at the least, for the oftner the better, and so thou shalt be perfectly whole.

THE



The Second Book of the Secrets of PHIORAVANTE.

CHAP. I.

What Chirurgery is.

Chirurgery is a manuall Art, with the which the Chirurgian doth cure Wounds, Ulcers, and Imposthumes: And this was found of Husbandmen, and Experimenters of naturall things. For there is no Art in the world, that hath more need of the knowledge of divers things then this Art. It is also necessary to the knowledge of naturall things belonging to Chirurgery, to have skill in Husbandry. It is also necessary to understand the Art of Painting, whereby you may set broken bones in their places, and to joyn or close wounds well. It were needfull also to have skill in the Art of Joyning, whereby he may make Instruments for broken bones in the Armes, or Legs, or Hands, or other parts. It would be also necessary to have the Art of a Smith, whereby he may make his Instruments. It is cheifly needfull to be expert in the Art of an Apothecary, to make his Unguents. And last of all, it is most necessary to know the Art of *Alchimie*, whereby he may distill his Oyles and Waters appertaining unto Chirurgery. Also it is necessary to have a good judgement, and to help in all causes of Chirurgery, and to have a light hand in working. And when the Chirurgian is expert in all the aforesaid things, he may help without any suspition of any thing. And hereafter I will shew thee what Wounds, Ulcers, and Imposthumes are, and all other things appertaining to Chirurgery, and the order to cure them: a discourse grounded on true reason

and approved by experience, shewing to all men, which are the true and perfectest Medicines, and which are false and naught: writing and opening the true secrets of Chirurgery, with a new order found out by me, to exercise the same Chirurgery with more ease and brevity, so that every one may be satisfied: For they are true, and are Medicines, with the which thou mayest doe much good to the sick: and great honour will redound to the Chirurgian, if he use it according to our order: for they are Medicines proved of us infinite times in divers places of the world, as well in the Feilds as in the Cities, or on the waters, in the warres, where we healed Wounds, Gunshot, Ulcers, Imposthumes, and other diseases appertaining unto Chirurgery: and alwayes (thanks be unto God) I have had good successe, as it is well known in most parts of Christendome. And so I make an end.

CHAP. II.

The order to be used in curing Imposthumes of divers sorts, taken forth of the short discourse of the Chirurgery of this Author.

THERE are divers kinds of Imposthumes that come unto mans body, and are caused of divers and sundry accidents, and therefore they must be cured in divers orders, and with sundry Medicines, according to his nature: for some Imposthumes are caused of contusions or bruised flesh: Some are certain humours, of which Nature would discharge her selfe, and so sendeth them forth: some are caused of cold; other some are melancholy humours, and others are caused of the Pox: And these are the kinds of Imposthumes that most commonly doe come, and I will shew thee the order to cure them one by one, and then after I will shew them particularly more at large by themselves. First, I will speak of that sort which is caused of contusions, because it is bruised flesh: for every contusion doth putrifie and turn into matter, unto which it were necessary to lay Maturatives, and bring it to suppuration, and as soon as thou perceivest there to be any
matter

matter, then presently launce it: and his Medicine shall be the yeolk of an Egge mixed with our *Magno liquore*, and with that dresse it as well within as without, without any other thing, for it will help any great Tumour: but you must make your Unguent fresh every day, and with new Egger. Furthermore, as concerning those Imposthumes that come through the indisposition of Nature, and are certain *Sborine* (a word so called in *Italian*) by which Nature would prevail: and those would be left unto Nature, untill such time as they break alone, and then thou shalt dresse them with this Unguent. Take Oyle of Roses ℥.vi. Litarge of gold finely ground, Turpentine, ana ℥.ii. *Storax liquida* ℥.i. New Wax ℥.iii. boyle them on a soft fire untill it be black, which if it be too hard, you may put thereto oyle of Roses, and make it in form of an Unguent, and therewith dresse those kinds of Imposthumes: and lay thereon the Cerotte of *dia Palma*, and so with these Medicines thou shalt work miracles. As concerning these Imposthumes that are caused of cold, you shall use hot Medicines and attractive, as the Cerotte called *Oxicroxi*, which is a perfect Medicine in these kinds of Imposthumes: also our *Balsamo artificiato*, and *Aqua balsamo*, and such like things which are by nature temperate hot, are very convenient. But those Imposthumes that have their originall of the French Pox, are evill and maligne, because their originall is maligne and evill. The cure of these is with great purging, and to let the Imposthume increase of it selfe, and when it is ready to launce, then launce it, and make this Medicine. Take *Unguento magno* ℥.ii. *Magno liquore* ℥.i. *Precipitate di.* ℥. mixe them well together, and therewith dresse the Imposthume, and lay thereon our *Magistrale Cerotte*, and it will be perfect whole in short time: Letting you to understand, that in all the aforesaid cures, if you will cure them perfectly, it were necessary that the body were well purged of those corrupt humours that hinder the cure, and to use defensives appropriate to that kind of Imposthume: as the oil of Frankincense, of Turpentine, of Wax, of Hony, *Aqua vite*, and such like, which every one is a sufficient defensive, annointing it round about the Imposthume: And hereafter I will shew thee

thee the cure of these Imposthumes particularly by themselves.

CHAP. III.

What Imposthumes are.

Imposthumes are certain Tumours or swellings, that come in divers parts of the body: the which are caused of blood and choller putrified, which cannot passe through the pores, and therefore ingrosse in that place, and so cometh to putrefaction, and that is an Imposthume: which thou shalt help in this order. First purge the body to take away the humours which would goe to the Imposthume: which thou shalt doe with our *Magistrale Sirrup*, taking it eight dayes together: that being done, give him our *Aromatico*: this being done, thou shalt quickly help the Imposthume, as I will shew thee hereafter, with their perfect cure.

CHAP. IV.

Of Imposthumes that come in the Groine.

THe Imposthumes that come in the Groin are of three kinds, of which one is called in *Venice*, *Pannochi*, and at *Rome*, *Tinconie*, and at *Naples*, *Dragonello*, and in *Spain*, *Incordio*. To these after the body is purged, as is aforesaid, you shall lay a Maturative plaister, the which is made thus: Take Marsh Mallowes, common Mallowes, the mother of Violets, the leaves of Coleworts, Wheat flower, *Auxungia*, Oil of Lillies, of each alike, and boyle them together, and then stamp them in form of an Ointment, and lay it on the imposthume untill it look red and is soft, for then it is apt to be launced: Giving you charge, that when you launce them you go not too deep, but onely that the matter may come forth, and then put therein a little tent, and annoint it with our *Magno liquore*, for because it is the best Medicine that can be found for wounds: for it mundifieth, incarnateth, and siccatrizeth.

siccatrizeth without any other help, and lay upon the Imposthume our *Magistrale Cerot*, and never change your Medicines untill you be whole; for this is the true secret found out by me to help these Imposthumes, which I have proved infinite times.

CHAP. V.

The second kinde of Imposthume that cometh in the Groin.

THE second kind of Imposthume in the Groin is called *Glandule*, both this and the aforesaid are caused of humours infected with the Pox, and these Imposthumes seldome come to maturation; but if it doe, it will be long first, and it is evil to heal, because it requireth great cure and terrible medicines. But if thou wilt cure them perfectly, it were necessary to cure the principall cause, and that is the Pox. But when these Imposthumes are broke, the best remedie will be this. Take Waxe, Litarge of gold, Oil of Frankincense, *ana*, and boil them together untill it become black: and therewith dresse these Imposthumes, for this is a perfect remedie, and a great Secret.

CHAP. VI.

The third kind of Imposthume that cometh in the Groin.

THE third kind of Imposthume that cometh in the Groin, is caused of much travell or heat of the blood, and these are called *Anguinaglie*, and they use to come with a great accident of a Fever, cold and then hot, and in seven or eight daies at the most, they come to maturation, and then launce them, and his medicine shall be this: Take Turpentine well washed, the yolk of an Egg, and oyle of Roses, as much of the one, as of the other, and mix them well together, and with this onely thou shalt help them, because it digesteth the Imposthume, and mundifieth and incarnateth with great speed; giving you
great

great charge that the bodie be well purged first with our *Magistrale Sirupe*.

CHAP. VII.

Of Impostumes under the arms.

THese Impostumes are caused of grosse and viscous humours, the which Nature cannot digest by any other part, and these commonly are called *Topinaria*, because they are like to a Molehill. And although this seem to be a great matter, yet it causeth little pain, and may be holpen with ease. First purge the bodie with Soluble Medicines, and then lay on this plaister untill it be ripe. Take grated bread, leaven of bread, Cow Milk, Oil of Lillies, *ana*, and boil them together and lay it on; for this hath vertue attractive and putrifactive, by meanes whereof it will bring it quickly to maturation; and when it is ripe, open it with a launce, and dresse it the first time with the white of an Egg and Salt beaten together with a tent, and lay on a stopine wet with the white of an Egg, the which thou shalt let lie at the least four and twentie hours, and then dresse it with digestive untill it be incarnated, and then lay thereon a plaister of *Dia aquilone magno di Mesue*, and so thou shalt help them quickly.

CHAP. VIII.

Of Impostumes in the throat.

THese Impostumes are of divers and sundry kindes, as you may see by experience; for some are Scrophule, others are melancholic humours, others are caused of the Poxe, and others are caused of heat, or of cold; the which are all cured sundrie wayes, as I will shew thee hereafter.

C H A P. IX.

Of Impostumes in the throat caused of melancholie humours.

THese Impostumes in throat caused of melancholie humours are hard and crude, and are long before they come to maturation, and you may not in any wise cut them, because the place is full of Muscles, Arteries, *Vene capillari*, *Cartilagine*, Sinnews, and such like; the which although there come an Impostume there, it shall not hurt them; but if yee cut them with an Instrument you may offend them greatly, and for that cause you may not cut them by any means, but leave it unto Nature, the which will cause it to break, and then use this remedie. First, you shall take our Sirrup against the melancholie humour for twelve daies, continually in the morning, fasting; that done, you shall give him our *Pillole Aquilone*, and help the Impostumes with *Unguento negro di Godfredo di medi*, written in the *Antidotary of Galen*, Cap. 45. for that is miraculous to help those kinds of Impostumes, as I have proved it divers times.

C H A P. X.

Of Impostumes in the throat coming of the Pox.

THE Impostumes that come in the Throat which are caused of the Pox, are commonly of evil qualitie, because they are much altered, and cause great pain, and these likewise are dangerous to be cut for the aforesaid causes: but when they are broken, they goe creeping over the bodie, healing in one place, and breaking out in another, and these are evil to be helped, for them that know not the perfect secret, and the order to cure them is this. You shall give them eight or nine mornings our *Soluble Sirrup*; that being done, you shall give them our *Aromatico* twice, and then let them use *Sarsa Parilla*, or our wine of *Lignum vite*, and let them sweat ten or twelve daies together, and then perfume them with *Sinabar*, *Myrrhe*, and *Olibanum*, the which fume you shall use

use onely at the mouth, and so thou shalt help any crude kind of Imposthume coming in the throat: for this Secret never faileth, as I have proved divers times.

CHAP. XI.

Of Imposthumes in the throat coming of hot humours.

THese Imposthumes in the throat coming of superfluous heat, are caused of the blood being altered with heat, and because of that alteration, it ingendereth gross vapours and viscous, in *Vena Capillari*, the which through their grossnesse and want of digestion cannot dissolve, and so ingender that kind of Imposthume in the throat, because in that place there is much blood, and lesse flesh then in any other place, but yet these be not troublesome to help, and his cure is thus: You shall purge him with aperative things, and refriscative that purge the blood; and when the Imposthume is open, you shall dresse it with a digestive untill it be mundified, and then dresse it with *Unguentum de Tutia* untill it be siccatrized: Also you shall cause them to keep diet ordinary, and to drink no wine but onely this drinke: Take Citrake, Liver-wort, and Scolopendria, ana a handfull, Anniseed ʒ. i. common white-Honey one pound, then put them all to infuse in four and twentie pound of fair water, and let it boil untill a third be consumed, and then strein it without expresseion, and keep it in a glasse close shut, and this shall be his common drink: but let him eat no salt, nor slimie meates in any wise, neither Hogs flesh, nor other hot meats that may alter the blood: And this doing you shall be quickly helped, for the drink cooleth the blood, and purgeth it, and helpeth the Liver of all infirmities, as I have proved divers times.

CHAP. XII.

Of Imposthumes in the throat caused of cold.

Imposthumes in the throat caused of cold humours are small and without pain; and this goeth creeping by little and little untill such time as it breaketh of it self; and are an evill kind to help, because all Unguents are an enemy unto them, and all cold meats. Therefore if thou wilt help them, let the Patient use twentie daies together our *Quinta essentia solativa*, which purgeth all cold humours, and warmeth the blood, and causeth the Imposthume to heal with ease; and when they are broken, you shall help them with our *Balm artificiall*, which doth subtiliate the humours, and mundifie the Imposthume, and incarnate and heal: And this Order of curing is effectuell and of great profit for them that shall use them. And of this opinion are many excellent Physicians, and chiefly *M. Decio* an ancient man, who hath been an experimenter a long time both in Physick and Chirurgie, with a number of others, which I will leave to name untill another time.

CHAP. XIII.

Of Imposthumes in the throat coming of hot humours.

These Imposthumes coming in the throat of hot humours, is a kind that cometh with rednesse, and causeth great pain, with an accident of a Fever, and in short time they come to maturation, and break, and then the matter will come forth, and the pain will cease; and these kindes are not evill to heal, and the remedies are these: As soon as they are broke thou must presse it out with thy hand, that being done, you shall have *Oleum Benedictum* of our invention, anointing the Imposthume within, and lay thereon our *Magistrale Ceror*, and so thou shalt help those kindes of Imposthumes. For this is our Secret never written before of any man.

CHAP. XIV.

Of Imposthumes in the Eies.

Imposthumes in the eies are like certain white bladders that come about the nose, and the matter that is within them is like the white of an Egg, and these are caused of humiditie and moistness of the head, and because they have a conference with the head, they are evill to heal, for they turn to watering *Fistula's*, which, when they come to *Fistula's*, continue for ever. But if thou wilt cure them perfectly that they never come again, you must first purge the head with our *Aromatico*, and that you shall doe every five daies once for three or four times; that being done, thou shalt annoint the head with Oil of Frankincense the space of a moneth, and into the cie where the Imposthume is, thou shalt put once a day one drop of our *Balm artificiall*, which will help it and dry the Imposthume, and so in short time thou shalt be helped. For this is the true Secret wherewith thou mayest help those Imposthumes, never known before of any man, and they are much contrary to the Medicines of *Mesue*, by which our Physicians now addaies make their Medicines.

CHAP. XV.

Of Imposthumes in the Eares.

Imposthumes in the eares are caused of cold and viscons humours, which ingrosse in that part of the bodie, and cause great pain untill such time as they are broken, and these Imposthumes are evill to heal. Nevertheless, I will shew thee a Secret to take away the pains, and to help it quickly, and that is thus. There is found a certain kind of shell in the Sea, the which is of the length of an hand, and somewhat more, the which, in *Venice*, and in *Istria*, in *Dalmatia*, in *Puglia*, and in divers other places of the *Adriatick* Sea, are called *Asture*, which is like unto a pair of bellows, the which hath a certain beard, like the hair of a mans head, and it hath

hath a certain attractive vertue, that if they put it into the eare, presently they take away the pain, though it be never so great or extream: the which vertue cometh through the saltnesse of it. For this I have proved divers times, and did learn it of our old Fishermen, which knew it by experience. But if it chance that one be troubled and cannot get that thing, they shall take *Cantharides* in powder, and put it into the eare, the which will work the same effect, because they be attractive and mundificative: And these are two naturall remedies, found out by true experience, and doth more good then any other that I could find.

CHAP. XVII.

Of Imposthumes in the Mouth.

THESE Imposthumes are of divers kinds, and may breed of divers causes: but let them come of what cause soever they will, they cause great pain to them that have them, for that they cannot swallow their meat without pain. And therefore I will shew thee a generall cure for all Imposthumes in the mouth, and that is thus. You shall take our *Pillole Aquilone* twice: that being done, take our *Aqua balsami*, and hold it in your mouth as long as you can, and this doe threentimes in a day: then take the juyce of Beet roots 3. i. oil of bitter Almonds 3. i. then snuffe it up at the nose untill it come into the throat: And thus doing, thou shalt help any Imposthume in the mouth, as I have proved divers times. For the Pils cleanse the head, and evacuate the stomach, and hindereth the alteration, the water of Balm doth cure and mitigateth the pain, and the juyce with the Oil mundifieth those secret places at the nose and mouth.

CHAP. XVII.

Of Imposthumes in the Joynts.

THESE Imposthumes in the Joynts are evill, and of hard and crude digestion, because they are caused of great abundance

dance of grosse and viscous humours, the which through their grossenesse cannot passe the Joynts, and there remain and come to Imposthume, and these cause extreame pain, because thereunto commeth great abundance of matter, and the remedy is thus. First give him a generall purgation, and let him bloud on the common vein, and then lay on this plaister. Take Marsh Mallôwes, common Mallôwes, Pellitory, and the Mother of Violets, and boyle them in water till it be consumed, then stamp them, and put thereto Leaven of bread, Barly flower, Hens greace, and Hogs greace, according to thy discretion, and set them on a small fire untill they be incorporated, then lay this on once a day untill it be ripe, and when it is red and soft open it, and dresse it with our *Magno liquore*, and lay thereon our *Magistrale Cerotte*: and so with these two thou shalt help them, except the Imposthume be of the Pox, for then it will doe small good.

CHAP. XVIII.
Of inward Imposthumes.

THESE Imposthumes inwardly are evill to know, and uncertain to cure, because the Patient himself cannot tell in what place they be, though he feel the pain: and therefore all that we reason of in that matter may be to the contrary. For where a man cannot see with the eye, nor touch with the hand, the matter is doubtful whether it be, or no: and therefore it is best to say little. For these Imposthumes may come of divers causes, and yet cannot tell of what certain cause, and therefore you cannot know which is the true Medicine to help them: but by experience you may doe them some good: For (as I said before) Imposthumes never come but through distemperance of Nature, and alteration of the bloud. Therefore if thou wilt help them, help first the principall cause, then give them eight or ten mornings our *Magistrale Syrrup*, and then take twice our *Aromatico*: that being done use morning and evening our *Vegitable Syrrup* and herewith thou shalt help them.

CHAP. XIX.

Of Ulcers, and what they are.

ULcers are of divers and sundry kinds, and are ingendered of many causes, as hereafter I will shew. But first I will write of those kinds of Ulcers that are caused of Wounds. You shall understand, that wounds in what part of the body soever they be, being imposthumated or cancrenated, they change their names, and are no more called wounds, although their originall was a wound. For when it is cancrenated, it is called *Ulcer a corrosiva*, because it goeth eating and creeping on the flesh: but when the wound is imposthumated and full of matter, it is called *Ulcer a putrida*, that is putrified, and it is because it is filthy and stinketh. But when it is neither cancrenated, nor yet aposthumated, but that through some evill disposition the wound is closed, and that there cometh in it evill qualities without alteration, then is it called *Ulcer a sordida*, because therein is evill qualitie, and it appeareth but little, but it is evill to heal. There be other sorts of Ulcers also, which are caused of divers and sundry kinds of Tumours: and the most evill and mischeivous are those that are of Tumours caused of the Pox: for unto those there runne abundance of evill humours that augment the Ulcer, and they be the worst sort, for they cannot be healed by themselves, except the body be well purged and evacuated of all the humours that are offensive. There is another kinde of Ulcer that cometh of an imposthume as well hot as cold, and those are more gentle and easie to be helped, if you know the Medicines that are apt to help and dissolve those kinds of Ulcers. These are the three kinds of Ulcers that commonly happen unto men and women through divers causes, as before is said, so that these are the principall causes of those malignant Ulcers.

CHAP. XX.

To help Ulcers of all sorts.

SEeing that Ulcers are of divers and sundry kinds, it were necessary to know of what kind and quality they are, so that thou mayst help them in form and order convenient. And first I will write of the corrosive Ulcers, as of a wound cancrenated, of *Mal di formica*, and of other sorts of Ulcers that goe creeping upon the flesh. The cure of these kinds of Ulcers is, to apply quickly our *Caustick* to mortifie the evill, which thou shalt doe thus. Wet a little Bumbast in our *Caustick*, and therewith wash all the sore, and then leave it so open four and twenty houres without binding it fast, and when four and twenty houres are past, wash the sore with strong Vineger, and water of a like quantity, with charge that there remain none of the *Caustick* in the sore: then lay thereon Butter washed with a Colewort leafe, untill the asker or dead flesh fall: then take our *Cerot Magistrale*, with a little *Precipitate* strewed thereon, and then annoint it with *Magno liquore*, and lay it upon the sore: for this *Cerot* helpeth all manner of corrosive Ulcers without any other help, and every plaister will serve three or four dayes, taking them off every four and twenty houres, and making them clean, and then lay them on again. And as for the filthy Ulcer that I have shewed of in this Chapter, you shall dresse it onely with our *Unguento magno*, the which, without any other help, will heal them quickly: But you must every four dayes touch them with *Aqua fortis* drawn from *Precipitate*, which water draweth forth the offensive matter, and leaveth it purified and clean. And in all other sorts of Ulcers, our *Balm artificiall*, our *Magno liquore*, Oil of Wax, and Turpentine, the black *Cerot* of *Godfredo di audi*, our *Cerot Magistrale* with *Precipitate*, are able to help, be they never so evill. And hereafter I will write of Ulcers particularly with their cures.

CHAP. XXI.

Of Ulcers, that come in the feet, of corns, or of chaps.

Ulcers that come in the feet may come of divers causes, and are also of divers kinds, as of chaps, of corns, and such like. When they are chaps they come of an hot matter and fiery, as you may see by experience: For the Patient feeleth great heat in his feet, and is alwayes thirsty, the which giveth manifest signes that the humour is hot: and their cure is with cooling purgations, as our Sirrup against melancholy humours, taking it ten dayes together: then take our *Pillule Aquilone* twice, and so thou shalt take away the heat in the feet: and to help the crepature or chaps, make this Unguent. Take oil of Roses, Vineger, and liquid Pitch, *ana*, and boyle them untill the Vineger be consumed, and so being warm, wet a cloth therein, and lay it thereupon, and in short time it will be whole: but if they be cornes, you shall cut them unto the quick, and then lay thereon a cloth wet in *Oleum benedictum*, which doth comfort and dry, and quickly take away the pain. But when they are scratching, or as it were scorched, you shall lay thereon *Unguento de Lithargiro crudo*, and so thou shalt help them, as I have seen the experience.

CHAP. XXII.

Of Ulcers in the Legs

These Ulcers in the Legs are of two kinds, that is, filthy, and corrosive. The filthy Ulcers are caused of cold and moist humours: The corrosive are caused of humours hot and dry: and these are those Ulcers that goe creeping in the flesh, healing in one place, and breaking out in another. The filthy Ulcer is stinking and full of matter, and causeth little pain, and their cure is with our *Balm artificiale*, which hath vertue to penetrate, digest, mundifie, and incarnate, and heal, when that the body is first well purged: but those that are caused of heat and drinesse, you shall cure with the remedy

written

written in the Chapter next above said, and then dresse them with our *Magistrale Cerot*, and put thereon a little *Precipitate*, and annoint it with *Magno liquore*, and so thou shalt help them. But ifso be it chance the said Medicine doe not heal it, you shall perfume them five times with *Sinabar*, *Incense*, and *Myrrhe*, and without all doubt thou shalt heal them.

CHAP. XXIII.

Of Ulcers that come in the Knees.

THese Ulcers in the Knees are grosse humours that cannot passe by the Joynts downwards, and so remain in those places, and cause a fastidious Ulcer, which putteth the Patient to great paines, by reason of abundance of humours that cometh there. And the cure of this Imposthume ulcerated is thus, purge the body with our *Soluble Sirrup*, seven or eight mornings warme: and then give him *di. 3. of Electuaria Angelica*, and so thou shalt help them quickly: then dresse the Ulcer with *Unguento magno*, putting therein a little *Precipitate* and *Magno liquore*, and so in short time it will heal.

CHAP. XXIV.

Of Ulcers in the Groin.

THese Ulcers for the most part are Tumours, or Botches, the which through the evill disposition of Nature, and evill Medicines are ulcerated. And of that may come many infirmities, which I will leave to treat of at this time, and I will shew thee a remedy. Give the Patient seven or eight mornings our *Soluble Sirrup* cold, and then give him our *Aromatico*, and after let him use *Lignum Sanctum* according to our order, and dresse the Ulcer with this Unguent. Take *Unguento magno 3. ii. Magno liquore di. 3.* and common *Precipitate 3. ii.* Mix them well together, for this is the true secret of our invention, never made before of any man, the which I have proved infinite times.

CHAP. XXV.

Of Ulcers in the Armes.

THese Ulcers are not of so evill nature as those in the Legs, because thereunto come not so many humours, and these are commonly caused of the Pox, the Cure is this. Purge them well with our *Magistrale Sirrup*, seven or eight mornings together, then take *Pillule Aquilone*, and then annoint them with *Unguento magno* every night until the Ulcers remain whole and without pain. Thus have I used divers times.

CHAP. XXVI.

Of Ulcers that come in the Breast and Shoulders, and in the Back and Belly.

Ulcers that come in the foresaid parts, are all caused of Imposthumes of evill qualities, that have not been well healed of the Chirurgians, which knew not how to remove the cause, and by that meanes the Imposthumes are become malign Uleers. He therefore that will cure these Ulcers, it shall be necessarie for him to do that which was not done; that is, to remove the cause first, and then the cure will follow with more ease and speed, so there be good regard and consideration had thereof. And yet amongst Ulcers there is one kind that will receive no curation, and they are called *Canceri*, that are crude and of evill digestion, and go creeping along the flesh, and have a root as it were a Plant: And for those kinds there is found no better remedie to mitigate them, then is our *Quinta essentia Vegetabile*, for if you put it therein, and lay a cloth wet in the same thereon, it taketh away the pain, in such sort, that it is to be wondered at, and will not suffer it to putrifie; it taketh away the stinking, and comforteth the place very much. As concerning the other kind of Ulcer, you must first find out the cause before you can help it, and the cause being found, the cure is easie to find and sure. He therefore that will be diligent, shall not

onely heal those kindes of Ulcers, but also all other Ulcers.

CHAP. XXVII.

Of Ulcers that come outwardly in all the bodie.

THese Ulcers are a kind of fat sore that causeth abundance of matter, which cometh through superfluous humiditie of the bodie and blood, and these are evill to heal, because their Originall cometh of the inward parts, and the cure is thus: Give the Patient fourteen daies our Potion of *Lignum Sanctum*, the which is soluble and drying, and purgeth the blood, that being done, annoint the Ulcer with *Unguentum de Lethargio* simple, and so they shall be helped perfectly.

CHAP. XXVIII.

Of Ulcers in the Head.

Ulcers in the Head are of divers kinds, as of Wounds, Contusions, Swellings, Scabs and white Skalls, and such like, which come of sundry causes, and are holpen divers wayes. For the Wounds Ulcerated, are mortified with our *Castick*, laying it on four and twenty hours, and then wash it with strong Vinegar, untill all the *Castick* be come forth, and after helpit with our *Magno liquore*: The like cure is done in Contusions ulcerated, but the Swellings doe differ much, for that they are caused of the Pox, and thou shalt cure them with Soluble Medicines: *Viz.* Take *Sarsa-Parilia*, and then perfume him five or six times with *Sinaber*. The Scabs or Crusts are helped with taking three times our *Electuario angelica*, and then annoint them every night with *Magno liquore*. The white Scab is holpen with our *Magistrale Cero* laying on *Cantharides*, and so let it lie three dayes, then take it off, and lay on another like the first, and let it lie other three daies, and then annoint the head with *Oleum Benedictum* continually.

CHAP.

CHAP. XXIX.

Of Ulcers in the mouth, their Kinds and Remedies.

Ulcers that come in the mouth are of divers and sundry kinds, for some proceed of heat in the head, others of cold, others are humours *Gallico*. Those that come of heat in the head, are as it were scorched with great burning within them, and the cure thereof is in letting blood in the veins under the tongue, and the next day give him one dose of our *Electuario angelica*, and let him wash his mouth with Planten water, wherein is boiled *Tutia* prepared, Roch Allum, and Honie of Roses, and this is the true order to cure those kind of Ulcers with speed. Those Ulcers which are caused of cold, are a certain hardnesse altered, which cause little pain; and the cure of these is to drinke our *Vegitabile Quintaessentia*, with *Mel Rosarum*: and dresse the Ulcer with Oil of Sulphur and Tartur mixed: And herein consisteth a great Secret worthy to be known, and is of our invention. Ulcers that are caused of *Morbo Gallico*, if you will cure them, you must first remove the cause, as I have said divers times, and touch them with our *Castick*, and let the Patient hold his mouth open a good while after, that the Water may run out: And then make a Lavatory of *Aqua vite*, Honey, and Oil of Vitriol, aad therewith wash the mouth, for these are great Secrets which bring both health to the Patient, and honour to the Professor of this Art.

CHAP. XXX.

Of Wounds and their kinds, and of their secret Remedies.

Wounds are of divers and sundry kinds. Nevertheless, they consist in two, that is Simple, and Compound. The Simple wounds are those, where the flesh is only offended. The Compound are those, where there is offence of flesh, sinews, veins, and bones, and the cure of either of them is in three manners. The first is a cure pertaining to

Nature and not to Art, and that is it which Dogs and other Animals doe use, who being wounded, use no other Medicine then to keep the wound clean with their proper tongues, and keep a Diet, and the rest is left unto Nature which worketh well without pains of Medicine, and this is the first. The second is that which is called *Canonico*, in which there be four operations. The first is, Digestion. The second, Mundification. The third, Incarnation. The fourth, Siccation. The third order is of our invention, and is done in this order, that is; Whensoever a man hath a wound either simple or compound, the first thing that is to be done therein is, to joyn the parts close together, and stitch them, and dress them with divers sorts of drying Medicines, as I will shew thee hereafter in the cure of Wounds, in sundry parts of the bodie.

CHAP. XXXI.

What Medicines are fittest to heal Wounds outwardly with ease, and in short time.

HAVING declared already what wounds are outwardly, it is necessary also to shew the true order to cure them with as much ease, and brevitie, as is possible to be done: And first, I will begin with simple wounds that are onely in the flesh, without offence of vein, sinew or bone. Although these sorts of wounds are not to be helped with artifice, but onely to joyn the parts together, and if it be necessary also to stitch them, and so leave it unto Nature, the which in short time will heal it, neverthelesse if thou wilt, help it with artifice the faster, you shall annoint it once a day with oile of Frankincense made by Distillation, as is shewed in this Book. But those wounds where there are veins cut, have need to be succoured presently with ingenious artifice, and perfect Remedies to ease and heal them with the most speed that can be, because the veins may joyn together, without greater offence of the wound, and this Misterie thou shalt doe in this order: The first is to joyn the wound together quickly, and stitch

it close as they use to sew bags, and not to leave great wide stitches as they most commonly do; that being done, dresse it upon the wound with our *Magno liquore*, wetting therein a cloth, and laying it on as hot as you may suffer it, then strew thereupon our secret powder, and also round about it, for that subtiliateth the matter that runneth to the wound, and taketh it forth with great ease, and without pain of the wound, and therefore this is one of the most safest Remedies in that case, that Nature with Art can make, and hath been proved an infinite of times by me, and alwaies have had goodly experiences thereof. Also understand that these wounds, where the bones and sinews are cut, have need of great artifice, for they are of great importance. But when there is offence onely of the sinews, you shall stitch them presently, and doe as I have said before of veins that were cut, but dresse them not with *Magno liquore*, but instead of that take *Oleum Benedictum*, and oil of Frankincense, of each alike, because these Oiles doe comfort marvellously those sinews that are cut. If it chance so, that a sinew had a puncture, or cut half away, in that case it is necessarie to cut it overthwart, lest it should bring a Spasm in the wound. But in case afterward that the bone be offended, and that there be some part to come forth, it were necessary to leave the wound open untill the bone be come forth, and then incarnate it; and this thou shalt doe with our *Balsamo Artificiato*, and lay thereon the Cerot of *Gedfredo di medi*, the which healeth with great speed. And this is the order wherewith thou mayest help all those sorts of wounds before named, and the defensive to use in these wounds is this. Take perfect *Aqua vita* made of good Wine, and put therein *Hypericon*, *Millefolly*, *Viticella*, *Betonie*, and with that Infusion wet clothes, and lay them for a defensive round about the wound, and thou shalt have good successe. Wounds in the head are helped in the order, as those in whom the Sinews are offended. There are divers other sorts of wounds, which may be healed with the aforesaid remedies, as hereafter shall be shewed particularly.

Of Wounds in the Head, with offence of the brain, and how to cure them.

Wounds in the head, where there is offence of the brain, are mortall: and there is no Physician that will take them in cure, but he counteth them dead men without any hope. But I by the grace of God and gift of Nature, have found the order to cure and heal them in short time. I remember that when one was wounded in the head in the famous Citie of *Naples*, yea, although the brain were not hurt, but that the skin were cut unto the bone, they counted him mortall, but I dressed them, and closed their wounds, and helped them in short space, so that they wondred thereat; and that order I used for the space of seven yeers that I tarried there, and caused them to walk in the streets, as it is well known unto all those that dwell there. And among a number of other, I cured a Portingall that was called, *Il Seignior Diego di mena*, of whom I took away all the bone of the forehead, and every day he came to my lodging to be cured, which I did with great speed, so that it caused every one to marvell thereat. Afterward I went to *Rome* in the time of *Pope Paulus* the *iiii*. *Carafa*, and alwaies I cured in the same order, and did miracles, of which I call to testimonie the *Romanes*. And among the rest, I cured a certain Gentleman called *M. Alessandor* (I cannot remember his Sirname) who was wounded in divers places, and I cured him quickly. After that I cured, and that in short time, a young man that was in manner cut in pieces, and of that *M. Iacomo da Perugia*, *M. Alessandro da Civita*, *M. Daltilo Hebraeo*, all learned Doctors can testifie, for they were present. And such like cures I have alwaies done in *Venice*: But among the rest I will not leave to write of a great chance, the which is true, and is thus: There is in *Venice* a rare Poet and Orator and Historiographer, well known unto the world called *M. Dionigio Antanagi*, who through his evill destinie was wounded in the head, so that it penetrated the flesh and the bone, and entered half a finger breadth into the brain, and there that ver-

tuous man fell to the ground as a dead man, and he lifted himself up to rise, but he could not, but fell down again, and there came a dimness over his eyes, with a vomiting and a Fever, and the blood would not stint, and he lay in extreame pains, which were all mortall signs: then I being called unto that cure, because he and I were of great familiarity, and presently I shut the wound, and put therein our *Aqua balsami*, and I annointed all his head with our *Balsamo artificiato*; that being done, presently the blood stented, and the pain went away, and the night after he took his rest, and in the morning the Fever was also gone: After that, I dressed him with *Magno liquore*, wetting clothes therein, and upon the cloth I strewed the powder of *Hypericon*: And this Medicine I used eight daies, in the which time he came forth of his bed; and shortly after he was perfectly whole, and before six moneths were past, it was so siccatrized, that no man could perceive any wound. And of this I have to testimony *Venice, Rome, Urbine, Caglie*, and all *Italy*. To conclude this Chapter, I say, that wite the aforesaid order, thou mayest cure any such sort of wound.

CHAP. XXXIII.

Of Wounds in the Head, with Fracture of the Bone.

Wounds in the Head, with Fracture of the bone, of the common Physicians and Chirurgians, are counted difficile to be healed, because thereunto belongeth great art or cunning, for they open the flesh and raspe the bone, with many other things, of which here I account it superfluous to treat of, because that many be helped without them. For alwayes when the Physitian or Chirurgian, doth defend the wound from alteration and corruption, nature it self will work very well, and heal it without any other aid; but with our Medicines they may be helped with much more speed, because they let the alteration, and defendeth them from Putrifaction, and mittigateth the pain, and the order to cure those kinds of wounds is thus: The first thing that is to be done in those wounds is, to joyn the parts close together, and dresse

dreſſe them upon the wound with our *Oleum Benedictum*, and upon the oile lay clothes wet in our *Magno liquore*, as hot as you may ſuffer it, and ſo with theſe Remedies thou ſhalt help them quickly, becauſe our *Oleum Benedictum* taketh away the pains, and keepeth it from putrifaction, and repercuffeth: Our *Magno liquore* digeſteth, mundifieth, and incarnateth, and healeth. And therefore this is the beſt Medicine that can be uſed in theſe kinds of wounds. For hereof I have had an infinite of experiences, the which have been counted Miracles, and therefore I have let the world to underſtand thereof, that they may help themſelves, if occaſion ſhall ſerve; therefore he that will follow this our order in curing, ſhall work Miracles on the earth.

CHAP. XXXIV.

Of Wounds in the Head, where the bone is not offended.

WOUNDS in the head where the bone is not hurt, are not of ſo great Importance, but are eaſie to be helped; for you ſhall need to doe nothing, but to keep it from putrifaction, and defend it from inflammation, which are eaſie to be done, and ſo Nature will work well with great ſpeed. To keep the wound from putrifaction, you ſhall annoint it round about with our *Oleum Philoſophorum de Terebinthina & Cera*. And to keep it from Inflammation, you ſhall waſh it with our Quinteſſence, and upon the wound dreſſe it with our *Magno liquore*. Thus doing thy cure ſhall proſper happily, and you ſhall not need to take away any blood, nor yet to keep any diet, nor yet to keep the houſe, but to goe where you thinke good, without any perill or danger. And this Order I have uſed a long time, as divers Cities can teſtifie.

CHAP. XXXV.

Of Contuſions, or bruifes, as well in the head, as other places.

CONTUſIONS, or bruifes in the head, or any other place of the body, of the antient Phyſitians hath been counted dangerous

dangerous to heal. For, they say, that Contusions must be brought to putrefaction, and turned into matter: which opinion I doe not allow: For by me those Contusions or bruises, are very easie to be dissolved without maturation: And that I doe with our *Oleo benedicto*, and *Magno liquore*, as much of the one as of the other mixt together, and made very hot as you may suffer it, and then wet clothes therein twice a day, and in three or four dayes at the most, they shall be resolved: and this it doth, because this remedy assubtiliateth the humours, and openeth the pores, and draweth forth the matter that is runne unto the place offended, and so by those means they shall be helped. With this remedy I have cured hundreds when I was in the warres in *Africa*, in *Anno 1551*. when the said City was taken and destroyed by the Camp of *Charles* the fifth Emperour.

CHAP. XXXVI.

Of Wounds in the neck, and the order to be used in curing them.

VWounds in the neck are very perilous, and hard to be cured, and long before they will heal: and this cometh because in it are all the ligaments of the head, as bones, sinewes, veins, flesh, and skin, all instruments that hold the head and the body together, without the which a man cannot live: and therefore those wounds are so perilous to be healed, seeing thereunto runneth so great quantity of humours, that they will not suffer the wound to be healed. The true way therefore to help these wounds, is to stitch them well in his place, and dresse it upon the wound with clothes wet in *Oleum benedictum* one part, and *Magno liquore* three parts mixt together, as hot as you can suffer it: and upon the cloth lay the powder of *Mille folie*: and this thou shalt doe once in four and twenty houres, and so thou shalt help them quickly; giving you great charge, that you change not your Medicine, for this mundifieth, incarnateth, and healeth the wound without any further help: For I have proved it an infinite of times.

CHAP. XXXVII.

Of Wounds in the armes, and their importance, and Medicines.

Wounds in the armes are dangerous, for that there also are a great number of Sinewes, Cartilagines, Veines, Muskles, and other dangerous things, as it is well seen in wounds of the armes, how that many times thereunto runneth abundance of humours, and there cometh alteration, inflammation, and imposthumation, which hurteth the Patient much. Therefore in this case, I will shew thee a rare secret, wherewith thou shalt help any sort of wound in the arme, without any alteration, and with little pain, and the secret is this: Dresse the wound upon the upper parts with our *Magno liquore* very warm, without any tenting at all: and this doe once a day and no more, and in any wise change not your Medicine: For with this thou mayest help all wounds in the armes with great speed: and it is one of the greatest secrets that can be used for wounds in the armes, and proved by me infinite times.

CHAP. XXXVIII.

Of Wounds in the breast, as well peircing through, as other.

All wounds in the breast are troublesome, and very dangerous, as well they that peirce into the body, as others. And the cause is, for that the parts of the breast are compounded of Skin, Cartilages, Sinewes, Flesh, and Bones. So that it cannot be but troublesome and perilous. For where the sinew parts be hurt, there riseth ever great pain, which for the most part bringeth Fevers, and other accidents, and therefore is evill to cure. The cure of them is with our *Balsamo* and *Quinta essentia*. For the one taketh away the pain, and the other keepeth from alteration. But when they are peircing into the body, they are most dangerous, because the Chirurgian cannot tell certainly what part within the body

is offended or hurt. Either the Liver, or the Lungs, or the Milt, or any other particulars. Moreover, there is another matter which maketh it dangerous, which is, when they are penetrating, the matter that proceedeth from the Wound falleth into the body, as well as out. And remaining in the body causeth putrification, then Fevers follow, and commonly death. Wherefore in this case, cause the Patient to vomit, and to keep slender diet, because the humour should not alter to the damage of the wounded. And to preserve him from putrification, you shall annoint all his body over with our *Balsamo*, and let him drink our *Quintessence* morning and evening. And this done the cure shall prosper, or else there is no hope by any other meanes.

CHAP. XXXIX.

Of Wounds in the belly, and in the reines, and their affects and Medicines.

WOUNDS in the belly are doubtfull, and very uncertain to cure, because it is impossible to know how they are, or of what importance they be: for although yee may see the Orifice where the Weapon went in, yet yee cannot know what offence it hath done in the interiour parts, and therefore they are hard to be helped, and worse to judge of, and for that cause I will not stand long in reasoning thereof: for I have determined not to speak of things uncertain and doubtfull, but onely of things that may be proved by reason and experience. And because those wounds be uncertain, I will write nothing of them, for fear of hiding the truth: but I will write of those in the reines or back, and first I will shew what the reines are, because every one may comprehend my reason. It is to be understood, that our bodies are made all of sensible things: as inwardly, the Stomack, the Heart, the Liver, the Lungs, the Belly, the Milt, the Guts, with a number of other things which are not common, or known to all men, as those which I have spoken of. The rest of the man is made of Cartilagines, of Veines, of Muskles, of Flesh,

of Skin, and other particulars of small importance to know; because the wise, learned, and reverend, my Lord *Canan Ferrarese*, hath writ thereof better then ever any in the world hath done; and therefore if you beleeve not me, beleeve his writing set forth in print. But to return to our purpose, I say, that God hath compounded the man naturally of all these things that I have spoken of: and because they are soft and tender, he hath placed the bones in the midst of them to strengthen them, and to keep them streight, &c. And from the shoulder to the thigh, he hath made a great pillar, of many peices of bones joyned together: On the one part whereof groweth the ribs, which holdeth the flesh, skin, and other particulars farre from the interior: and upon that bone on the outward side, are the magistrall sinewes that descend from the head, and bind all the back together, and reacheth down unto the feet. Therefore (this being true that I have said) wounds in the head are very dangerous in all his actions, and their cure very hard, because all those sences that give nourishment, passe by the reines downward to the lower parts: and most commonly when a man is wounded in those places, he remaineth lame on the leg that is on that part, and being, as it is; hard and dangerous, the cure of it, according to the Canons of the Ancients, is also perilous; because in those places where so many particulars doe meet and communicate, there ought not in any wise to be putrifaction, or digestion, but to preserve: You may not bring it to maturation, but to keep it from it; you may not incarnate, but with speed heal it up: and so in this order the cure shall succeed well, and without danger. And this I will shew unto every one, because he shall profit by our doctrine to the glory of God, and health of the wounded. When one is wounded in those parts, I counsell that the Chirurgical presently shall close the wound with all his diligence, putting thereupon of our *Quinta essentia*, and instead of a defensive our *Balsamo*, and upon the wound lay a cloth wet in our *Magno liquore*, and upon the cloth strew our secret powder for wounds, and following this order, he shall be reputed for an excellent Chirurgical above all other; and this is the meer truth

truth as by most evident proof thou shalt more largely find.

CHAP. XL.

Of Wounds in the Legs, and those parts.

Wounds in the Legs are in manner of the same qualitie as those in the armes, because the Legs are of their proper qualitie and Nature compounded of the like substance that the Armes are, that is, skin, flesh, muskles, veins, sinews, and bones. And these when they are offended, or wounded, are very perilous, because unto them runneth great quantitie of humours. And in the Legs are certain deadly places as a man may say: As the hinder part of the Caulf of the Leg: And the middle of the inner side of the thigh: The Ankle and the foot are all places troublesome and curious to heal, when they are wounded. And therefore to heal them according to the manner of the Ancients, it were great trouble to the Chirurgian, and pittie to see the pain of the Patient. Wherefore in no wise use not the Medicines of the Ancients, but when thou hast occasion, joyn unto the skill of thy Art, the use of these Medicines, our *Quinta essentia*, *Balsamo*, *Magno Liquore*, *Oleo Benedicto*, *Oleo di Rasa*, *Oleo Philosophorum*, any of these, or such like, which are incorruptible, which by their proper qualitie assubtiliateth contusions, pierceth to the bottome of Wounds, keepeth the flesh in his naturall caliditie and humiditie, preserveth from putrification, and naturally maketh the flesh to joyn and grow together, and that in short space. Therefore consider well which worketh better effect, ours or the Ancients: And use them at thy discretion.

CHAP. XLI.

Of wounds that pierce into the bodie, and of their danger.

Wounds that pierce into the bodie are very perilous and mortall, because the most part of them cannot be cured by ordinary means, and especially when the interior are
ulcera-

ulcerated: In that case the Physitian not seeing it, nor knowing the truth of the wound, cannot apply convenient Medicines, therefore he shall be much lesse apt to heal them, and therefore you must stand to the benefit of Fortune. And of this I will discourse nothing, for that it will be hard for me to shew that thing, that I cannot see with mine eies, nor touch with my hands: And because this discourse cannot be approved of the truth, and of experience, I will not meddle therewith in any wise: Neverthelesse, I will write of those sorts of wounds that are penetrative, and yet not offend the Intrals, for those may be helped with ease, as I have cured a great number, and among the rest in *Anno 1551.* in the moneth of *June* (as I remember) the 17. day, being in the Armie of *Naples* to go to *Africa*, there happened a great chance which was thus: The Captain Generall of the Gallies of *Fiorenza*, named *Il Seignior Giordano Orsino* sitting at the Table with divers Captains and Gentlemen, among the rest there was one Captain falling in talk with another, sitting at the same Table, took a loafe of bread, and flang it at his face, then *Seignior Giordano* seeing that little respect of the Captain, rose from the Table and took him by the collar, and gave him five Stockadoes in the breast to have slain him, and left him lying: That being done, the said *Seignior Giordano* repented him, and seeing that he was not yet dead, called for me being in the Galley with *Don Garzia de Toledo* my General, and when I came, I found the poor Captain almost dead; whom I dressed with our *Balsamo artificiato*, and twice a day I gave him to drinke of our *Quintaessentia*, and gave him meats of good nourishment, and I never put tent into the wound, and in three daies he was helped, and of this the whole company, that was in the Gallie can testifie, and especially the said *Seignior Giordano* who did the fact. Then afterward in *Africa* I cured an infinite number that were wounded in divers manners. And of these Experiences I have done and do yet daily, in so much that if I should write of them, it would be tedious, and therefore I will stand no longer about matters concerning wounds, because I have written a Discourse upon *Chirurgery*, and *Il Capriccio Medicinale*, in the which I have declared many things most profitable in the same.

CHAP. XLII.

A Discourse upon old wounds which are not yet healed, with their Remedies.

WHen that wounds are evill healed, and that therein cometh Imposthumation, and that the part wounded be indurated and full of pain. Then use this Secret of our Invention, which was never yet seen or heard of by the Ancients, nor yet in our time but of us. When thou findest such a case, wash the wound well, and make it clean round about, and then wash it with our *Quinta essentia Vegetabile*, and bath it well through, for that the said Quintessence doth open the pores, and assubtiliateth the matter, and causeth the humour to come forth. This being done, annoint all over with our *Magno liquore*, and this doing, within three daies the Patient shall feel great ease, and in short time after he shall be whole. This is one of the noblest Medicines that can be made, for it taketh away the hardnesse, healeth the wound, and comforteth the place offended.

CHAP. XLIII.

A rare Secret to heal wounds of Gun-shot, Arrows or such like in the wars, when they require haste.

IF thou wilt cure those wounds, presently joyn the parts together, and wash it with our *Aqua Celistis* and *Oleum Balsami* of our invention, and lay a cloth wet in the same thereon.

CHAP. XLIV.

To heal a Wound quickly.

Wash the wound well with our *Aqua Balsami*, and close it up, and thereupon lay a cloth wet in the Oile of Frankincense, and so by this means thou shalt help any great wound quickly, for I have proved it infinite times, to my great honour.

CHAP. XLV.

To help a Wound quickly, that is in danger of any accident.

Wounds in some parts of the bodie, are very dangerous of life, and specially where the sinews be cut or pierced, or veins or muskles hurt, or bones broken, and by an infinite of other particulars, which being open, or evill healed, the Patient may be in danger of life, because the winde entreth in, and they cause pains and inflammation, and therefore to avoid all these aforesaid matters, so that the wound shall have no detriment, use this remedy. First, joyn the parts close together, and put therein our Quintessence, and lay thereon a cloth, wet in our Balm, and bind it fast that the air get not in, for it is very hurtfull. Yee shall understand that these are two of the excellentest Medicines that may be found, because our Quintessence doth assubtiliate the blood, and taketh it forth, and taketh away the pain, and the Balm doth warm and comfort the place offended, and will not suffer any matter to run thereunto by any means, for this is most true, as I have proved divers and sundry times, and alwaies have had good successe.

CHAP. XLVI.

To stay the Flux of Blood in Wounds.

When there is a Flux of Blood in any wound, by reason of some vein that is cut, and that the Chirurgian would stop it. It is necessary that he put into it our Quintessence, and then to stich it up very close and hard, and upon the wound strew the blood of a man dried, made in powder, and lay upon the blood a cloth wet in our *Balm artificiall* very warm, and upon that bind the wound very straight with ligaments. And every day twice wash it with our *Quintessence*, and round about it annoint it with our *Balm*, and also cast thereon our secret Powder for wounds; and that doe Morning and Evening every day, without opening the wound. And in short time it will

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will remain well. Giving you charge that the wounded person doe keep no straight diet, because Nature being weak, relaxeth the veins, and that causeth the flux of blood.

CHAP. XLVII.

Another for the same.

First, stitch the wound close, then cast thereon mans blood, and bind it somewhat hard, so let it remain 24. hours, and when you unbinde it, take heed you remove nothing, and cast thereon more dried blood, and annoint it round about with *Oleum Philosophorum de Terebintina & Cera*, and binde it up again other four and twentie hours, and then bind it gently, and annoint the wound with Oyle of Frankincense, and in short time it will be perfectly whole.

CHAP. XLVIII.

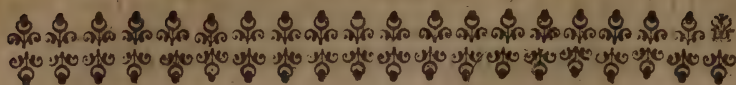
A Defence to be laid upon wounds.

TAke perfect *Aqua vita*, of good wine, what quantitie you will, and put therein *Hypericon*, *Millefolie*, *Viticella*, and *Betonic*, ana, then let it stand certain daies close stopped, and when ye will use it, wet a cloth therein, and lay it round about the wound. And thou shalt have thy intent, to the great satisfaction of the Patient.

CHAP. XLIX.

Our Secret Powder for Wounds.

TAke *Hypericon* flowers and leaves, *Millefolie*, and *Viticella*, ana, stamp them well together, and strew it upon the wound, and round about the wound when it is dressed, for it doth defend it from accidents.



The Third Book of the Secrets of LEONARDO PHIORAVANTE.

CHAP. I.

In this third book is shewed the order to make divers Compositions, appertaining both to Physick and Chirurgery, with the hidden vertues of sundry Vegetables, Animals, and Minerals, well approved by this Authour, and first of his Petra Philosophale, the which helpeth against all diseases that happeneth unto man and woman.

Here hath alwayes been a great questioning among the Philosophers, whether that one Medicine might help against all diseases or no. The which I affirme, and will approve with sufficient reason, that the *Petra Philosophale*, made of our invention, may help against all the infirmities that cometh unto mans body, and two onely reasons I will shew thee with brevity: The first of them is this, that all sorts of infirmities have their originall and beginning of the Stomack, and to know the truth, yee may see manifestly, that if the body be never so little infirmed, the stomach is also grieved: For yee may see how the Animals terrestriall, never help themselves of other infirmity then of the stomach, and when they will help themselves, they eat hearbs, the which causeth them to vomit, and this doth signifie that they have no other infirmity, then the aforesaid; so by the experience of the Animals, I approve that the infirmity is caused of the stomach, and this is the first reason. The second is, that all the Medicines, wherein our *Petra Philosophale* is put, as soon as they are come into the stomach, it draweth unto it all the evill humours of the stomach, and also of the whole

whole body, and mixeth with them, and so nature sendeth them forth by vomit, or by seege, or both, and so the stomach shall be evacuated of that matter, and the body remain free from all impediments of infirmities, so that by this reason I affirm, that our *Petra Philosophale* may help against all sorts of infirmities. And to know the truth, I have proved it by experience in all manner of infirmities, and alwayes have found it to doe much good unto all men, and hurt none unto my knowledge, and the order to make this *Petra Philosophale*, is thus.

Take *Sal Niter*, roche Allome, Vitrioll Romain, of each two pound.

First, dry the Vitrioll in an earthen pan, and then beat it to powder, and mix it with the other matters, and put thereunto four ounces of *Sal Gemma*, then put it in a Goord with his head, and a Receiver well luted, and distill it in a wind furnace, so that yee may make fire with wood, and at the first make small fire, and so increase it according to Art, and alwayes lay wet clothes on the Head and Receiver, and that thou shalt doe, because the spirits of the water shall not flee away. Yee shall understand, that in the beginning of your distillation, the Receiver will wax red like blood, and then turn white, and at the last, when yee give it strong fire, it will turn red again, and those are the pure spirits of the *Aqua fortis*, and then at the end, the Receiver will turn white again; and then it is ended: then let it wax cold, and then keep it in a glasse close shut, to make our *Petra Philosophale*.

Then take Mercury one pound, quick Lime ℥.vi. Sope ℥.iiii. common Ashes ℥.iii. Mix them together in a Mortar of stone, and then put them into a Retort, and distill it with a strong fire untill all the Mercury be come forth into the Receiver, then take it forth, and keep it in a glasse to make thy Composition, the which is made thus.

Take the water that thou madest first, and put it into a Goord of glasse being well luted, and then put in the Mercury that thou diddest distill before. After that take Steel in thin plates ℥.i. Iron also in thin plates ℥.ii. Fine gold in leaves, the weight of ℥.ii. and put them altogether in the glasse, and

presently set on the Head, for it will begin to boil, and cause red fumes like blood, the which thou shalt receive in a Receiver, and presently set thy glasse in the Furnace, and give it fire untill all the water be come forth with the fume. Then let it cool, and keep that close in a glasse, then break that other glasse that stood in the fire, and in the bottome thou shalt find our *Petra Philosophale*, the which thou shalt grinde fine, and searce it into most fine powder, and then wash it well with Vinegar distilled, and drie it again, and at the last wash it with Rosewater, and drie it very well, stirring it continually over the fire, then keep it as a precious Jewell close in a Glasse.

For the order to use it, I will write hereafter in sundry places: Yee shall understand, that the water which ye distilled away from the stone, will serve for the same purpose again: But yee must take but halfe the quantity of the aforesaid matters, and when yee have distilled it again from the stone, yee shall preserve it for an infinite number of purposes, as I will shew thee hereafter.

CHAP. II.

To make our Balm artificiall, with the order to use it, and wherefore it serveth.

THis *Balsamum* hath all the vertues of the naturall Balm, although not in quality, yet in vertue, and the order to make it is thus.

Take *Venice Turpentine* one pound, Oil of Bayes that is perfect without mixture ʒ. iii. *Galbanum* ʒ. iii. *Gumme Arabie* ʒ. iii. *Olibanum*, *Mirra elect*, *Gumme Hedera*, of each ʒ. iii. *Lignum Aloes*, *Galingall*, *Cloves*, *Consolida minore*, *Cinnamon*, *Nutmegs*, *Zedoaria*, *Ginger*, *Diptamum album*, of each ʒ. i. Musk of *Levant*, *Ambergreece*, of each ʒ. i. Beate all those aforesaid things together, and put them into a Retort of glasse well luted, and put thereto six pound of rectified *Aqua vite* without flegme, and so let it stand eight dayes, and then distill it by Sand, and there will come forth a white water mixed

mixed with Oil, and so keep thy fire small, untill there come forth a blackish Oil, then change thy Receiver, and set thereto another, and increase thy fire untill all the spirits be come forth, then separate the Oyle from the black water, and keep them by themselves, and the like shall yee doe by the first water. The first water that is white, is called *Aqua del Balsamo*, and the Oil separated from that, is called *Oleum del Balsamo*. The second water that is black, is called *Mater Balsami*, and the Oil separated from that water, is called *Balsamo artificiato*, the which would be kept as a precious Jewell.

The first water is most excellent to clear and preserve the sight of the eyes, also the face being washed therewith, it maketh it very fair, and preserveth it youthfully, it keepeth back age, it breaketh the gravell in the reins, and provoketh Urine, the which is stopped through carnositie, it helpeth all manner of wounds, in what place of the body soever they be, if yee wash them with the said water, and wet therein clouts and lay thereon, for his operation is so strange, that it seemeth rather divine then humane. It helpeth much against the Etfisie, and against all sorts of Catarres, and Cough. If yee wash a Sciatica therewith, and lay thereon a cloth wet in the same, it taketh away the pain presently.

The other water called the Mother of Balm, helpeth Scabs in short time, if yee wash them therewith: so doth it help the white Scall, Lepra, and all sorts of Ulcers that are not corrosive, most miraculously to see, and without any trouble. It serveth also against a number of other infirmities, the which I will let passe at this time.

The Oil of Balm doth serve for an infinite number of things, and especially for wounds in the head, where the bone and pannicle is hurt, putting it therein. It preserveth the face if yee annoint it therewith. It is most excellent against the Plurisie, giving thereof 3. i. at a time with the water of Balme.

The Balm artificiall is a miraculous liquour, for if any have the stich in the side, and take 3. ii. thereof, it presently will help him. It is also good against the Cough, and Catarre, and coldnesse in the head and stomack, and for wounds in the head.

head. It is a most Sovereign remedie, if ye annoint all the head therewith once a day, because it pierceth into the brain, and also unto the stomacke beneath. It resolveth a Quartan in short time, if ye annoint all the bodie therewith, leaving no part. And to be short, I know no disease, neither hot, nor yet cold, but that this *Balsamum* doth good unto, as well the hot diseases as the cold, because it cooleth the hot and heateth the cold, and this it doth by his qualitie and hidden vertue, so that I have found in this precious liquor, such great vertues, that I am not able to declare them all; so that every one, the which is furnished with this precious Balm, may be kept from infirmities, and shall not need to seek the naturall Balm, with so much expences, and danger of the life, as hath been many times seen.

CHAP. III.

To make our Aromatico, the which helpeth against all manner of infirmities, of what qualitie soever they be.

Aromatico Leonardo, is so called, because it was compounded and made by his invention, and is a miraculous Medicine, that serveth against all manner of diseases, of what qualitie soever they be, for it worketh this operation, that is, as soon as it joyneth to the stomack, it draweth to it all the evill humours of the bodie, and imbraceth them, and carrieth them forth by vomit and seege, and so leaveth Nature unburdened, the which may prevail to his pleasure, because it hath no impediment, and by this reason I approve that our *Aromatico* helpeth against all diseases; as is said before, and the order to make it is thus.

Take fine Sugar ʒ.iiii. pure Pearls, Muske, Saffron, *Lignum Aloes*, Cinnamon, ana. ʒ. i. *Petra Philosophale*, ʒ. iiiii. mix them together, and make thereof Lozanges with Rosewater according to Art, the which ye shall keep in a box of wood close shut, and the order to use it is thus, that when the Physician doth go to visit any sick person, and that he will prepare him some Medicine to take inward, the best and most perfect
Medicine

Medicine that he can ordain is our *Aromatico*, because it evacuateth the stomack by vomit, and the bodie downward, and his operation is such, that it doth in manner help any crude sort of infirmitie, and the quantitie is from i. 3. to ii. and may be taken in broth, in wine, in water, or mix it with any Pils, or Potion, giving you charge, that when ye put it in any Potion, that ye leave none in the bottome of the cup where yee drinke it out, because the *Petra Philosophale*, is heavie, and will remain in the bottome, for if that remain it will not work at all, giving you also charge, that the said day that ye give this Medicine, that ye let the Patients drinke as much crude water as they will, and give them little meat to eat that day, and this is the order to use this Medicine.

CHAP. IIII.

To make our Electuario Angelico, and the order to use it, and in what diseases.

Electuario, Angelico Romano is so called, because it was compounded of me in the Citie of Rome, in the time of the Pope Paulo quarto, and because this composition worketh divinely, I called it *Angelico*, and is most excellent against many diseases, it is good against all sorts of Fevers, giving it *Per-minorativo*, and for the Stitch in the side it is most rare, because it taketh away the viscositie in the Stomack, and openeth the Pores, and is good against the Gout; for if they take it every third day once, in ten daies they shall be helped. It is also good against the Cough, Catarr, and for the Milt, and for those that have the Poxe, or the running Gout, and such like influences, and the order to make it is thus:

Take Saffron, *Lignum aloes*, Cinnamon, red Corall, ana 3.iii. *Elthornus niger*, without preparation, 3. ii. *Electuario de succo rosarum Mesue*, that is not too much bottled 3. vi. Sugar Rosate 3. viii. Musk of Levant 3. i. *Petra Philosophale*, 3. iii. our Quintessence of wine 3. ii. purified Honie as much as will suffice to make it in form of an Electuarie, mixe them on a small fire in an earthen pan, and when it is made, keep it in a vessel

vessell of glasse, for any other vessell will not be good. This Electuarie ye may mix with any soluble Medicine, but yee must take it fasting, the quantitie is from ʒ ii. to ʒ. iiiii. Yee shall understand, that this in a manner reviveth the dead by his great vertue, as hath been seen many thousand times in *Venice*, and in *Rome*, most worthy of memorie: And therefore if any Physician desire to get fame in the world, let him use our *Electuario Angelica*, the which worketh miracles on the earth.

C H A P. V.

Our Sirrup Solutivo, with the Order to use it.

SOLUBLE Sirrups made in decoction are very wholsome and of great facultie, and specially in the crudity of humours, and the reason is this, because it disperseth the matter, and evacuateth it with great ease, and without danger or trouble of the Patient, and the order to make it is thus.

Take Sage, Rew, Rosemary, Wormwood, Cicorie, *Carduus Sanctus*, Nettles, Organic, of each a handfull; Figs, Raisons, Dates, sweet Almonds, *Sal gem. ana* ʒ. iiiii. *Coloquintida*, *Aloes hepatica*, Cinnamon, *Mirabolani citrini*, ana ʒ. ii. common Honey two pound, stamp them all grossly, and put them to infuse in eighteen pound of fair water, then boil it till half be consumed, then strain it, and distill it by a filter, and aromatise it with two carets of Musk, and a pint of Rosewater, and then it is made, the which ye shall keep in a bottle of glasse close stopt, the quantity is from ʒ. iiiii. to ʒ. vi. In Winter you shall take it very warm, and in the Spring and Autumne, ye shall take it but warm. In Summer ye shall take it cold, for this purgeth the gross humours of the bodie, and hurteth not the stomack, you may use it in a Fever four or five daies together, and it will help it. In cruditie of humours, as the French Pox, Gouts, Catarrhs, *Doglie Artetich*, and such like matters, where there is no accident of Fever, ye may take it ten or fifteen daies together, and cannot hurt by any meanes, for it purgeth most excellent; it is given against the Cough, against Flux of the Urine, and pains in the head, and carnositie in the

Yeard,

Yeard, for the Emeroids; and in sum, it is good against all diseases caused of corrupt humours, for it hath such vertue, that it draweth from all parts, and evacuateth the humours intestinall, for of this Sirrup I have had great experience, in such persons as were in manner banished and had lost their taste, and presently using this, they came to their good temperature, and I have used it an infinite number of times in persons that were ulcerated, and full of sores, evill handled of Fortune, and of the infirmitie, and finding no meanes to cure them as they should be: I gave them this Sirrup fourteen or fifteen daies, and then they were cured, with a number of other things, the which would be too long to write, and therefore I would wish every one to use this, not onely in the aforesad matters, but in all other diseases.

CHAP. VI.

Our Sirrupo magistrale Leonardo, the which serveth against an infinite number of Diseases.

THIS Sirrup is solutive, and very pleasant to use, and cannot hurt in any wise, the which is seldome seen in other Medicines, and the order to make it is thus.

Take the leaves of Sine, \mathfrak{z} . ii. Fumitorie, Maiden-hair, Harts-tongue, Liverwort, *Epitimum*. *Ellema*, Pollip: die of the Oak, the floures of Burrage, of Buglosse, Liquorice, of each \mathfrak{z} . iii. *Coloquintida*, *Elleborus niger*, *Aloes Hepatica*, *Mirabolani Indica* \mathfrak{z} . i. Prunes xiiii. *Sebestien* xii. *Tamarise* \mathfrak{z} . i. Stamp them grossely, and infuse them in ten pound of Fumitorie water, then boil it untill the consumption of the third part, and then strain it, and in that which is streined put these things: Sirrup of *Stacados* one pound, Saffron \mathfrak{z} . i. *Mel Rosarum*, \mathfrak{z} . vi. rectified *Aqua vite*, \mathfrak{z} . iiii. Musk \mathfrak{z} . i. The Musleage of Marsh Mallows \mathfrak{z} . iiii. *Benzoin*, \mathfrak{z} . i. Rosewater, \mathfrak{z} . iii. and then it is made, the which ye shall keep in a glasse close stopt, and keep it in a temperate place, and this you must take warm; the quantitie is from \mathfrak{z} . ii. to \mathfrak{z} . iiii. and it is a most safe Medicine to be used without keeping of any diet. It helpeth those

much that have *Pellaria*, Scabs, Emeroids, and such like diseases, and may be given unto a woman with child, without any danger, when shee shall have occasion to use any.

CHAP. VII.

Our Sirrup against the melancholy humour, and specially where there is ventositie in the Stomack.

IF were necessary for those that will make this Sirrup, to be expert in the Art, for it would be made with great diligence, and the order to make is thus:

Take water of Fumitorie, of Hops, of Wormwood, of Maiden-hair, of each five pound. Then with this water thou shalt make a decoction with these things that follow.

Take *Pollipodium* of the Oak, one pound, Sine leaves, *Epidimum*, ana \mathfrak{z} .iiii. Cordiall flowers two handfulls, Maiden-hair one handfull, Liquorice, Raisons, Cinnamon, of each \mathfrak{z} . ii. The four Cold seeds, \mathfrak{z} . ii. Make thereof a decoction according to Art, and strein it, then take four pound of that Decoction, and purthereto the juyce of Bourage, of Buglosse, of Hops, of each \mathfrak{z} . ii. common Honey, \mathfrak{z} . vi. then with white Sugar make a Sirrup in good form, and aromatise it with Musk and Amber, putting thereto i. \mathfrak{z} . of *Plyris* without Musk, and then it is made. The dose is from \mathfrak{z} . iii. to \mathfrak{z} . iiiii. in the morning warm, and fast thereon at least three or four hours, for this purgeth marvellously the melancholie humours, and all other grosse humours, and dissolveth winde, and comforteth the heart,

CHAP. VIII.

Our Potion of Lignum Sanctum, the which is miraculous to dissolve crude, and malign humours, with the order to use it, in the French Poxe, and such like diseases.

BECAUSE the Poxe is a disease contagious, putrified, and corrupt, and worketh many evill Effects, as I have written in my *Caprici Medicinali*. Therefore it were necessary to prepare

pare most excellent and rare Remedies to dissolve the same, which Medicines are infinite.

But in this Chapter I will write one, that purgeth the crude and viscous humours downwards, and doth assubtiliate the grosse humours, and drieth all sorts of subtil humours that offend Nature, and sendeth them forth by sweat: It drieth the melancholie humour, and dissolveth choler, and is most wholesome for those that are troubled with that disease, because it drieth much and dissolveth the disease, with many other good effects, as by experience thou mayest see, and the order to make it is thus.

Take the Bark of *Lignum Sanctum* grossely beaten one pound, and lay it in steep in fourteen pound of fair water, 24 hours, then boil it untill four pound be consumed, then put thereto *Pollipodie* of the Oak, \mathfrak{z} . ii. *Cicory* one handfull, *Aloes hepatica*, \mathfrak{z} . iii. and let them boil for an hour, and put thereunto the leaves of *Sine*, *Epitimum*, ana \mathfrak{z} . i. *Coloquintida*, \mathfrak{z} . vi. Sugar \mathfrak{z} . viii. then let it boil till half be boyled away, and that there remain vii. pound, then strein it, and put it in a glasse with xii. grains of Musk, and keep it very close stoppt, and this is the Sirrup, the which ye shall take twice a day, that is morning and evening; then make this drink following, the which shall be the common drink at all times to your meat.

Take a pound of *Lignum Sanctum*, Rasped, and steep it in ten pound of white wine that is ripe, and let it boil an hour, then put thereto fifteen pound of fair water, and let it boil a little more, and then strein it, and keep it in a glasse bottle, for this is to be used all the day time, and the order to use these is thus.

First, when any feeleth himself grieved with the Pox, or any such like disease, he must keep his bed at least twentie daies, and use to take of the first Sirrup or Potion every morning a good draught, being as warm as he may suffer it, then cover him well with clothes that he may sweat as much as he can, then take off the clothes by little and little, and drie him with warm clothes, and so let him repose for two hours, and then let him eat, and his meat must be dry, as Bisket, Rostmeat, Raisins of the Sun, Almonds, and sometime a rare Egg, and his drink at meals, and all the day beside, shall be the last made

with wine and water: then at night give him of the first Sirrup as yee did in the morning, and cause him to sweat, and then drie him: and this order thou shalt use twenty dayes together, not coming forth of thy Chamber, and by the grace of God thou shalt be helped of any such greivous infirmity, as I have seen the experience thereof an infinite of times, to my great honour, for it may be occupied in all complexions with safety, as by the Ingredients thou mayest see.

CHAP. IX.

To make the water of Lignum Sanctum, most wholesome against the Pox, with a new order.

Commonly they use to take the water of *Lignum Sanctum* against the Pox, the which surely is most wholesome, but it must be taken in good order and form, and must be made with great discretion, and not as they use it now adayes, for they give it some three or four times, and never the better; although the wood be sufficient enough to help them, and therefore I would wish every one that will use this water, to take it in such order as it ought to be, the which I will shew thee hereafter.

Take *Lignum Sanctum*, Rasped small one pound, the bark being beaten \mathfrak{z} .iii. infuse them in twelve pound of fair water one night, and the next morning put therein one pound of Honey, the which is put in, because it is aperative and warm, and helpeth to provoke sweat, and causeth it to have a good taste: then boil it till half be consumed, then put thereto *Carduus sanctus* \mathfrak{z} .iiii. strong Wine three pound, then boil it untill a third part be consumed, and then it is made; then strain it, and take forth the *Carduus sanctus*, and put therein twenty pound of fair water, and one pound of Hony, and let it boil untill four pounds be consumed, then strein it and keep it in a glasse bottle, for this is the common drink to drink all the day long, and the order to take it is thus. First before yee will take this water, it were necessary to take our *Sirrup Solutivo*.

Solutivo seven or eight dayes, after that take of our *Electuario Angelica* ʒ. ss. That being done, in the name of God take this potion of *Lignum sanctum* in this order. Take in the morning at the appearing of the day ʒ. viii. very warm as he may suffer, and presently lay clothes on him, and cause him to sweat two hours, and then dry him with warm clothes, and so let him remain two hours, and then give him to eat, and his meat shall be Bisket, Raisins, Almonds, and sometime a little roast meat, and no other: then in the evening about the 22. hour, yee shall give him the said Sirrup as yee did in the morning, neither more nor lesse, and cause him to sweat, and about the 24. hour give him onely Bisket and Raisins, and the other common drink that was made last, giving you warning that yee make this drink fresh every third day, because it shall not hurt the stomach, and every week once, yee shall take a pill of *Marte millitare*, and that day thou shalt eat Birds flesh because of weakening: Also ye shall take very great heed to one thing, and that is this. If it happen, that at the beginning of this cure there cometh a Fever, or other accident unto the Patient, that in any wise yee leave not the cure, but follow the order, for that is a certain sign of health: for many times I have given this water, and unto some in the fourth or fifth day the Fever came, and tarried many times ten or twelve dayes, and then the Fever went away with the corrupt disease, and all for company, and so in short time they were cured, so that, as I have said before, when that signe appeareth and is delivered, it is a certain signe of health: Also I will advise thee of another thing, and that is this: If the Patient cannot sweat yee shall annoint him all over with the Oil of Quinces, the which shall cause him to sweat apace; for without sweat the cure will not be perfect, and this order thou shalt keep, at the least forty dayes together within thy Chamber, so that there come no air in, for it will hinder the cure.

CHAP. X.

An Electuary that helpeth the Cough with great speed and ease.

THe Cough is caused of a Catarrhus humour, and coldnesse of the stomach, and therefore if yee will help it, it were necessary to have a remedy that doth ripen the Catarre, and mollifie the stomach, and the order to make it is thus.

Take *Enula Campana* ʒ. iiii. Marsh Mallowes ʒ. xii. Quinces ʒ. xvi. But if yee cannot get Quinces, yee may take Marmalade ready made, and boil it in fair water with the said roots untill they be dry, then stamp them in a mortar, and strein them through a streiner, then take for every pound of that matter two pound of white Hony, and boil them together, but boil them not too much: then take it from the fire, and put thereunto for every pound of the aforesaid matter ʒ. i. of Saffron, and ʒ. i. of Cinamon, and ʒ. ii. of Sulphur, and ʒ. i. of Licorice, and then incorporate them well together, and aromatise it with musk and Rosewater, and this yee shall use morning and evening, for this is of so great vertue, that it is to be wondred at, because the Mallowes doe mollifie, the *Enula Campana* doth warm, and causeth digestion, and comforteth the Stomack: the Quinces are cordiall and warm, the Sulphur is a great drier, the which destroyeth the evill humours of the body, the Saffron comforteth the heart, the Cinamon is stomachall, the Licorice is mollificative, and digesteth the matter: so that of force this Electuary must help any kind of Cough, except it come of the Pox, for then it will doe small pleasure. as I have proved.

CHAP. XI.

Our Magistrall Electuary of Sulphur, the which serveth against divers sorts of infirmities.

AS the fire hath vertue to heat and dry materiall things: So hath the Sulphur vertue to warm and to dry the humidity

dity and coldnesse of our bodies, for I have occupied it divers and sundry times, and alwayes have seen divers and sundry good effects, but for the better commodity, and more ease to use it, I have compounded this Electuary, the which thou mayest use with ease and benefit unto a number, and the order to make it is thus.

Take very fine Sulphur that is without earth, and make it into fine powder one pound, Cinamon \mathfrak{z} . β . Saffron \mathfrak{z} . i. Ginger \mathfrak{z} . ii. Musk dissolved in Rosewater two Carets, white Hony crude, as much as will suffice to make it into an Electuary without fire, then keep it in a dry place; and this ye shall use in the morning fasting, and his quantity from four drachms to seven, This dryeth up Scabs, provoketh Urine, breaketh the stone in the Reins, it helpeth the Cough, dryeth up the watering of the eyes, causeth a good appetite, with divers other things, the which I will leave to the Experimentors.

CHAP. XII.

Our electuary of Consolida majore, that serveth for many diseases inwardly.

THis *Consolida majore*, is a hearb so called, because of his effect that it doth in healing of wounds, and other places of the flesh separated, for if yee eat thereof it will help the Rupture, and all sorts of Wounds penetrating, and Ulcers of the Lungs, it dryeth the Milt, and such like effects: but because thou mayest use it more commodious, I have compounded an Electuary, the which is excellent and rare, and is made thus.

Take the root of *Consolida majore* one pound, and boil it in water untill the water be consumed, then stamp them in a Morter, and passe them through a streiner, then put thereto as much white Hony as the matter weigheth, and boil them on a small fire, untill it be come to the form of an Electuary, and when it is boiled, put thereto these things.

Take the Rindes of Pomgranates in fine powder \mathfrak{z} . i. *Lignum aloes* \mathfrak{z} . vi. *Mirr*, *Mastick*, *Sarcocolla*, *Sanguis draconis*

in grain, ana. 3. ii. Cinnamon, 3. i. Musk of *Levant* dissolved in Rosewater, one Carret, then incorporate them well while it be warm: You must note, that the bodie must first be well purged, ere ye take this Electuarie, and ye must also keep a diet, that the Medicine may work the better, for this helpeth all the aforesaid disease inwardly, as is said before: You may use it emplaster wise upon the wounds, and on broken bones, and use it inwardly, and so the Patient shall remain helped. With this I have seen men of great age helped, that were burst below, and wounded from one part to the other, and also broken bones and bruises, the which if I should write them, it would not be credited.

CHAP. XIII.

Unguento magno Leonardo.

THis *Unguento magno* is so called, by reason of his great vertue and operation, for it worketh so strange in some diseases, that it in manner reviveth the Patient, and the order to make it is thus.

Take *Otnegra oviv.* 3. vi. *Oximel Squilliticum*, 3. 8. mix them together in an earthen dish, untill the *Otnegra oviv.* be become like ashes, then it is deistrom, then put therein 3. ii. of Vinegar, and wash it well, untill it remain pure and clear, then take *Olibanum* 3. 8. *Ceruse* 3. i. Beat them fine, and mix it in a stone Morter, with as much *Magno liquore*, as will serve to incorporate them well, then put thereto the *Otnegra oviv.* and mix them very well together, that being done, put thereto *Auxungia porcina*, 3. viii. And mix them very well together, and then it is made, the which keep in a vessell well glased, for it will keep a long time without corruption, and is apt to help those that are lame, full of pains, and sores and swellings, pains of the eyes, the stone in the reins, and such like matters, it helpeth all mannes of French Pox, if ye annoint them therewith, untill the Gums be sore and then leave. But ye shall note, that the bodie must first be well purged before ye annoint them. This Unguent cooleth all corrosive Ulcers, and

and helpeth them in short time, it helpeth all paines in the eyes, if ye put it therein; and taketh away all burning with speed. And to be short, it helpeth those diseases in most short time, so that it is to be wondered at.

CHAP. XIV.

Oyle of Hypericon, the which is most miraculous, for Wounds and bruises.

THis Oyle of *Hypericon* compounded by us, is of great vertue in divers and sundry accidents, and specially in wounds, for it helpeth them without any pain, although the veins, sinews, or bones were hurt or cut, and that in very short time: It preserveth the wound from corruption, and taketh away the pain, and incarnateth and cicatrizeth, as by experience thou mayest plainly see. It dissolveth Contusions, and is most marvellous against poison. It helpeth against any crude sort of venemous Fever, if you annoint all the bodie therewith, leaving no part; and the order to make it is thus.

Take the floures, leaves, and seed, of Saint Johns-wort, as many as ye will, and stamp them together, and put them in a Glasse, with as much strong white wine as will cover it well, then set it in the Sun ten daies together, then put thereto as much pure Sallet oile, as the herbs and the wine doth weigh, then let it stand in the Sun other ten daies, giving you warning that you weigh your oyle before you mixe them; that being done, put thereunto for every pound of oyle ʒ.ii. of Turpentine, and ʒ. i. of Saffron, of Nutmegs, Cloves, *Myrrha elect.* of each ʒ.ʒ. Frankincense ʒ. i. *Viticella* ʒ. ii. for every pound, stamp them altogether, and put them into a great glasse, and set it to boil in *Balneo Maria*, with a head and Receiver close shut, and to know when it is boyled enough, is, that there will ascend no more vapours into the head, and that will be within 24. hours or thereabout, then take forth the Glasse being yet hot, and strain it, and keep it in a Glasse close shut as a precious Jewell. Ye shall note that this Oyle must alwaies be occupied very warm, and in any wise tent no

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wound, but wet clothes therein, and lay it thereon, and thy cure shall prosper well, for this I have proved a thousand times in divers places.

CHAP. XV.

To make our Oleum Benedictum, the which healeth wounds divinely.

THis *Oleum Benedictum* serveth chiefly for wounds in all parts of the bodie, and especially for wounds in the head: If there were fracture of bone, and offences of the Pannicle, and in other places where sinews were hurt, or muscles, or veins, or in any other noble place of the bodie, with this *Oleum Benedictum*, and with our *Vegitable Quintessence*, thou mayest help them easily, and in short time, without any danger or detriment of the wounded person, as is said before, and the order to make it is thus:

Take the whites of Eggs being hard sod in water, 3. xii. Clear Turpentine 3. xiiii. Pure Myrrh 3. iii. Mixe them, and put it into a Retort of glasse, and give it gentle fire at the first, and then increase it, according to Art, untill all the substance be come forth of the Retort, the which will be both water and oyle, the which separate, and keep the Oile by it self in a Glasse as a precious Jewell, for this worketh miracles in wounds of what sort soever they be. Moreover, it causeth hair to grow on the head or beard, the which were fallen away, and that it doth in short time by the onely anointing the place therewith. Also if any have a stitch in his side, and retention of Urine, let him take a Glister, wherein he shall put a little of this Oyle, and he shall be helped; and this effect it doth, because it drieth mightily that alteration made in the secret parts of the Reins inwardly, where no locall Medicine can be applied.

CHAP. XVI.

Oleum Philosophorum de Terementina & Cera.

THis Oyle of Turpentine and Waxe, is a most precious Balm, and his vertues are infinite, because it is made of
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simples in manner uncorruptible, and is most miraculous for those that are corrupted, or stricken with the Pestilence, because it is most penetrative, and of nature drying, and comforteth all weak parts in mans bodie, of what infirmitie so ever they be, and the order to make it is thus.

Take new yellow waxe, ℥.xii. clear Turpentine, ℥.xviii. Benjamin, ℥. ii. Fine rectified *Aqua vite*, ℥. xxx. common ashes, ℥. vi. mixe them, and put them into a Retort of glasse well luted, and then distill it in a winde Furnace, untill the substance be come forth, and in the Receiver thou shalt find three things : The first is Water, the second Oil, the third flegm, the which thou shalt separate one from another, and keep them close stoppt in a glasse, the which is most excellent in time of the Pestilence, as well for unction, as for to help the sores, for if you put it into a sore or bōtch that is broke, presently it taketh away the pain, and being mixed with other of our Medicines, as I have shewed in my Regiment of the Pestilence, it helpeth them with great speed. If any annoint all his bodie with this Oyle twise a moneth, it will preserve him youthfull, and in health a long time, it preserveth also dead flesh or fish, that is put therein from corruption. Also if any be wounded in any part of the bodie, let him annoint it with this Oyle four or five times, and it shall be whole : Also if any cannot make water, give unto him ℥. ii. of this oyle to drinke, and presently he shall make water. It is also good against the Stitch in the side and Plurisie, and Worms, and the Cough and Catarre, and against the Pestilent Fever, and such like indispositions, if ye drinke a little thereof ; it hath a number of other vertues, the which I will leave unto the Experimentors.

CHAP. XXII.

Our Magno liquare, the which is of great vertue

THis is of my invention, and the order to make it, is thus : Take sweet Saller oile twentie pound, white wine two pound, boil them together untill the wine be consumed, then

put it in a vessell of stone, and put thereunto these things following :

Take the flours of Rosemary three pound, *Lignum aloes*, 3. vi. *Olibanum*, *Bdellium*, ana. 3. x. then stop it very close, and bury it in the ground four foot deep, and this would be buried in the beginning of *August*, and there remain untill the moneth of *March*, then take it forth of the ground, and set it in the Sun, and put thereto these matters following, Sage, Rosemary, Rue, Betonie, Millefolie, Comferie roots, *Tamaro*, *Viticella* ana, one handfull: *Galingal*, Cloves, Nutmegs, Spikenard, Saffron, ana. 3. i. *Sarcocolla*, *Sanguis Draconis* in grain, Mastick, ana. 3. ii. *Aloes Epatica*, Frankincense, ana. 3. viii. yellow Wax, *Auxungia* ana. 3. xviii. *Colophonie* one pound, *Hypericon* with the seed and all two pound. Musk 3. i. mix these all well together, and boil them in *Balneo*, untill the herbs become dry, and have no more substance, then take it forth, and strain it, and put thereunto for every pound, 3. vi. of our *Balm artificiall*, and when the moneth of *September* cometh, put thereunto two pound of the fruit of the herb called *Balsamina*, the which are red, and then it is ended, the which thou shalt keep in a glasse close shut, for the older it is, the better it is, and is of such vertue, that it helpeth the Etici, and Hidropsie, if ye give them every morning 3. ℞. with 3. i. of Sirrup of Roses warm, the space of fortie daies, as I have proved : And this is the true and perfect *Unction*, that helpeth *Petecchie*, a disease so called in the *Italian* : If any were wounded, and had cut veins, sinews, and bones, let him joyn the parts close together, and dresse it with this Oyle very hot upon the upper parts, and in short time it shall be whole, without any alteration. It helpeth also the white Scall if ye annoint it therewith : It helpeth coldnesse in the head, and Catarrs, if ye annoint it within the nostrils at night when ye go to bed : If yee annoint the Stomack therewith it causeth perfect digestion of the meat, it provoketh Urine where it is let through carnositie or *Gonorrhea*, or such like matter ; It causeth hair to grow, it preserveth the beard black, and it is good against Worms, and all these Experiments are true, and proved of me divers and sundry times, in the aforesaid infirmities, and also in divers others,

others, the which I leave untill another time: Yee shall note, that if yee annoint any all over that is greived with the Pox with this Oil, it will increase his pain, and so by that meanes yee may know whether he be infected or no.

C H A P. XVIII.

Pillole Aquilone of our invention.

THese Pills are above all other in operation, as the Eagle is above all other Birds, and therefore I thought good to call them *Pillole Aquilone*, and the order to make them is thus.

Take conserve of Damask Roses made with Hony \mathfrak{z} iii. *Lignum Aloes* \mathfrak{z} i. Oyl of Vitriol twelve graines, Cinnamon elect \mathfrak{z} ii scruples. *Petra philosophalis* of our invention. \mathfrak{z} β . Sugar-candie \mathfrak{z} ii. Mix them, and make thereof a paste with *Syrupo Acetoso* and keep them in a glasse. The Vertue of these Pills I will not at this time write: but onely I say they help against all sorts of infirmities, and hurteth none in any wise. The Dose is from \mathfrak{z} i. to \mathfrak{z} ii. in the morning fasting, but ye may not gild them in any wise, but drink after them a cup of water or wine, to carrie them down, then sleep thereon, and that day eat little meat and light of digestion.

C H A P. XIX.

Our Quinta essentia solutiva, the which is of marvellous operation in divers matters.

THIS *Quinta essentia solutiva* evacuateth the body with great ease, and without any detriment, and it purgeth all parts of the body that are troubled with grosse and viscus humours, it resolveth swellings, and taketh away the paines; it preserveth the sight, and killeth wormes, and causeth a good appetite, with many other good qualities, the which I will leave at this time, and the order to make it is thus.

Take *Aloes*, Cinnamon, Turbite, *Aloes Epatica*, ana \mathfrak{z} i. *Coloquintida*

quintida 3. ii. Cloves, Saffron, of each 3. i. Musk of *Levant* 3. i. Julep of violets one pound. Mix all the aforesaid matters together in a glasse, and put therein two pound of our *Quintessence*, and so let it stand twelve dayes, and then strain it, and put it into a vessell of glasse close shut, this may be taken with broth, wine, or with what sirrup or potion yee will, the quantity is from 3. ii. to 3. β. in the morning fasting, without keeping of any diet at all, and it shall work well without any trouble.

CHAP. XX.

Pillule Magistrale, the which is good against divers infirmities.

THESE Pills are of great vertue, and specially against all kind of paines coming of corrupt humours, for they purge the putrified humours, and preserve the body from corruption: and the order to make them is this.

Take *Olibanum*, *Mastick*, *Mirrh*, *Sarcocolla*, *Aloes Epatice*, *Elleborus niger*, Saffron, Turbith, *Colloquintida*, ana q. v. Stamp them finely, and for every ounce of the aforesaid matters, put thereunto two Carets of Musk, and then incorporate it with Hony of Roses, and *Aquaviva*, of each alike, and this paste thou mayest keep for six moneths in a vessell of Lead, the quantity is from 3. ii. to 3. iii. in the morning fasting, and drink thereon a little wine. These pills are most excellent to take away the paines of the Gout, and to preserve a man from it, they are also good for those that have the French Pox, because they evacuate the grosse and viscous humours, and maintain the body in good temperature, and using them in those diseases, it preserveth the body in good state. They are also good for women that are troubled with paines of the Mother, and retention of their Terms, for these are aperative, and provoke them, and purgeth the Matrix of all impediments contained therein: They serve against the Megræm, and all paines of the head, and also against all kind of putrified Fevers, as I have seen the experience thereof sundry times.

CHAP. XXI.

To make Aqua reale, vel Imperiale, the which maketh the teeth white presently, incarnateth the Gums, and causeth a good breath.

THE teeth being black and rustie, and full of filth, and the Gums putrified or corrupt, are the worst things that may be seen in man or woman, and are also very unwholsome; and the Remedie to make the teeth white, and to help the gums, is thus: Make this water, and use it in this order as I will shew thee.

Take *Sal Gemma*, Roch Allum, Brimstone of each two pound, Borax \mathfrak{z} . x. Pearl beat fine, Corall, each \mathfrak{z} . ii. Pure distilled Vinegar \mathfrak{z} . iiii. Put all the aforesaid matters in a Goord, with his head and receiver, and give it fire according to Art, and at the last there will come forth a white water like Milk, the which after it hath stood a while, will waxe clear. You shall understand, that this water is above all other waters in the world, to help Ulcers in the mouth, and to incarnate the gums, and to make the teeth white, and causeth a good breath in those which are troubled with the aforesaid matters. For of this water I have made great quantitie, and it hath been carried into *Spain*, into *Almain*, into *Poland*, into *Constantinople*, and in divers other Countries, as though it had been a Divine thing, and not material.

For truly this experience doth cause the world to wonder at it, the use hereof I have written in this Book, and hereafter I will write it again in some of my Books, where occasion shall serve to use it in cures.

CHAP. XXII.

Of the hidden Secrets of Frankincense.

THE Pine is a tree, the which by nature is uncorruptible, and the gum that runs from it is of great vertue and strength, because it preserveth those things wherein it is put, and when his

his Elements are separated out of that Gum, the Physician may work strange things therewith, against most part of infirmities that happen unto mans bodie, if he apply them where they are convenient: For the water being drunke helpeth winde in the stomack: Also it helpeth the white Skall, and all such like scabs, if ye wash them therewith morning and evening. It drieth up Ulcers, also it is of marvellous vertue against chilblains and kided heels, and chapps, and such like, in the hands or feet that come through cold, being used thus. You shall first perfume the parts that are sore over the fume of hot water, so that they may sweat, then drie them and wash them with the aforesaid water, and annoint them with the Oil, and put on a pair of gloves or such like, and in very short time they shall be whole. The aire helpeth much in wounds in any part of the bodie, because it preserveth the flesh from putrification, and keepeth it from alteration, and taketh away the paine and healeth the sore: Also it preserveth the face if it be annointed therewith. Moreover, it is marvellous in old diseases inwardly, if ye give them thereof every morning 3 i. with 3. s. of our *Sirupo Vegetabile*. The fire cureth sores and such like, and the earth remaineth in his state. Ye shall understand, that these are great secrets of importance, the which I have revealed of this Gumme, and happy shall he be that useth them in the time of need: And the order to make this Oyle is thus.

Take as much Frankincense as thou wilt, and put it into a Retort of glasse, with the fourth part of common Ashes, and set it to distill, and give it first a small fire untill the Oyle change colour, then presently change the Receiver, and augment the fire untill all the substance be come forth. Ye shall understand that this Oyle is best fresh, for when it is old, it will waxe thick, and cannot pierce so well.

CHAP. XXIII.

Of the Oyle of Henie, and the order to make it.

THAT which most men call Oyle of Honey, is not an Unctuous Oyle like unto other Oyles, but rather a certain Element,

Three Curious Pieces of Secrets.

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Element, the which is neither oyle nor water, although it be clear, and this serveth not much in Chirurgery, because it is not convenient in sores, but much rather it is a perfect remedie in things appertaining to Physick, because it comforteth the Stomack, and fortifieth the vertue, and extinguisheth all sorts of Fevers. It helpeth the Collick, it dissolveth the Stone in the Reins, and provoketh Urine, and also maketh the hair yellow as gold, if ye wash it therewith, and the order to make it is thus.

Take pure Honey two pound, and put it into a Retort of glasse, that holdeth at the least fifteen or twentie pounds, and set it in a Furnace, and give it a fire of the second degree, and first there will come forth a clear whitewater, and when it changeth colour, change the receiver, and give it strong fire untill all the fumes be come forth, the which is the Oile, and that keep by it self as a precious Balm against malign Infirmities that are cured with Physick.

CHAP. XXIV.

To make our great Cerot, the which is of marvellous vertue.

TAKE Galbanum, Armoniacum, Oppoponax, ana ʒ. ii. Olibanum, Verdigrease, ana ʒ. i. Bdellium, Gum Arabi, Lapis ematites minerale, ana ʒ. ii. Turpentine, Frankincense, ana ʒ. iii. Oleum Philosophorum of Turpentine and Waxe, ʒ. iii. common Oyle four lb. new waxe ʒ. vii. beat all those that are to be beat, and searce them, then dissolve the Cums in distilled Vinegar according to Art, then vapour away the Vinegar untill it come thick, then take thy Oyle and Waxe, and melt them together, then put in the rest, and stir them untill it be boyled, and to know when it is boyled, is this. First, in the beginning it will begin to rise marvellously, and then fall down; then let it boil untill it begin to fume or smoak, then strein it into a vessell of Copper, and presently put therein ʒ. iii. of Precipitate, and stir them well together untill it be cold, then make it in rowls, and keep it as a precious Jewell in Chirurgery, because it mundifieth, incarnateth, and healeth all

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sorts of Ulcers, better then any other Cerot that ever I could finde.

CHAP. XXV.

A Magistrell Unguent that healeth all manner of sores.

THis Unguent is most rare in the cure of Ulcers when they are already mundified, because it incarnateth, drieth, and siccatrize, and the order to make it is thus.

Take common Oyle one pound, Litarge ℥ ii. new Wax, ℥ iii. Turpentine, ℥ vi. boyl them as the aforesaid Cerot, and when it is boyled, put thereto ℥ iii. of the dead cope of *Aqua fortis*, the which is made of *Vitriol Romain*, *Roche Allom*, and *Salt-Peter*, and stir them well together, and keep it to thy use. Ye shall understand, that the maker must be expert in the Art, least he overboil it, or boil it too little, for if it be not in order as it should be, it will not work his effect.

CHAP. XXVI.

A Magistrell Cerot of our Invention against the white Scall.

THis Cerot is of great vertue, and of marvellous experience, to resolve the white Scall, because it is penetrative, mundificative, and resolute, and causeth the hair to grow that is fallen away, to the great content of the Patient and honour of the Physician, and it is made in this order. Take Frankincense that is strained from his filth, what quantitie you will, and distill it in a Retort, and give it fire at the least fortie hours, then let it cool and break the glasse, and in the bottome thou shalt finde a black masse, the which make into powder, then for every pound of the said powder, put thereto one ounce of Wax, and four ounces of the said oyle that ye distilled, and half an ounce of the heads of Bees, the which are easie to be had in Summer: Mix all the aforesaid things in a Vessell of Copper, and with a small fire make them in form of a liquid Unguent, and when thou wilt use

use it, shave the head, and wash it, and lay thereon this Cerot upon a fair cloth warm, and every two days change it, and so in short time thou shalt see strange effects of his vertue, as I have done divers and sundry times to my great honour. This serveth also against breaking of bones, dislocations, and for Scabs ulcerated, because it drieth, and comforteth, and resolveth all the evill qualities; giving you charge in the distilling, because the fire many times consumeth it so, that in the bottome there remaineth nothing that good is, and therefore beware in the making.

CHAP. XXVII.

To make a divine and blessed Cerot against divers infirmities.

Ulcers are of divers sorts, and are caused of sundry causes, as of Choller, Bloud, Flegme, Melancholy, and for that cause the Medicines would be agreeable; neverthelesse, I will shew thee a Cerot of such a temperature, that it will serve to help any sore in any place of the body, of what quality soever it be, except it be *Scirro*, or *Noli me tangere*, the which are in a manner counted incurable, of the common Practitioners: but not by me, for I have cured them, and the order to make it is thus.

Take oil of Frankincense one pound, oil of *Sulphur* ℥. i. Vitrioll rubified ℥. iii. Precipate ℥. i. fresh Butter ℥. iii. and as much Wax as will suffice to make it in form of a Cerot, the which will have all the aforesaid intentions: because the Precipitate doth mundifie the Ulcer; the oil of Frankincense taketh away the pain, and incarnateth; the oil of *Sulphur* cleanseth; the Vitrioll drieth; the Butter mundifieth; and the Wax consolidateth, in such sort, that any one may perceive his vertue.

CHAP. XXVIII.

To make a miraculous Emplaster for Flegmon, or Erisipella.

THis *Flegmon* or inflammation, called Saint *Antonies* fire, is a tumour caused of the alteration of the blood; by reason of superfluous heat, and this most commonly cometh unto Cholerick and Sanguine bodies, that are full of flesh, and have much blood: And the *Erisipella* is caused of a windy humidity, and of a hot humour, and to shew it, yee may see how that *Flegmon* is no other then blood that runneth to the place offended: And when it cannot find way to resolve, it putrieth and turneth into *Sanius* matter, so that by this yee may see that to be true which I have said. Also *Erisipella* is a wind hot and moist, for when it cometh to suppuration, then cometh forth nothing but wind and water, and this is the true proof by demonstration, and therefore seeing that these two infirmities are in a manner alike, or little differing: this Medicine shall be appropriate as well to the one as to the other, because it resolveth and cooleth, and the order to make it is thus.

Take fine Clay that hath no stones nor gravell in it, and searce it very fine, and put it in a pot, and for every pound thereof put thereto ℥.iii. of Oil of Frankincense, that cometh forth last in the distillation, and as much of our *Quintessence* as will serve to make it in form of a liquid Unguent, and this yee must mix without fire, and then lay it upon a cloth, and warm it over the fire a little, and lay it upon the *Flegmon*, or *Erisipella*, but first ere yee use this remedy unto those that have *Flegmon*, yee shall give them a dose of our *Electuario Angelica*, and in *Erisipella* give them a dose of our *Aromatico*, and so thou shalt help them perfectly, as I have proved divers times, and may be used although yee take no blood; but if yee take blood, let it be in *augmentu*, and not in *statu*, nor in *declinatione*, because it would so weaken Nature, that afterward it cannot defend it self to drive forth the humour peccant, that is cause of the disease.

CHAP. XXIX.

To make a resolute Plaster of great vertue.

THis Plaster is to resolve tumours and hardnesse, if it be layed thereon very hot, and when it is cold to lay on another: and this yee shall doe untill the hardnesse be resolved, and it is made in this order.

Take common Ashes that are well burnt and white, and finely seared one pound, Clay beat into fine powder half a pound, Carabe ʒ.iii. mix all these in an earthen dish on a small fire, with Oil of Roses in form of a liquid Unguent, and that yee shall lay upon the place greived as hot as yee may suffer it, and change it morning and evening, and thou shalt see it work a marvellous effect. Moreover, when that *Petecchi* cometh forth of a diseased, let him be folded in the same remedy very hot, and in 24 houres he shall be helped, if he be first well purged, for this is a great secret that I have revealed. This word *Petecchi* is, as it were, certain spots like those which we call Gods Tokens, the which commonly come unto those that have the Pestilent Fever.

CHAP. XXX.

To make a maturative Plaster of great vertue.

THis Maturative doth open an Imposthume without Instrument and pain, and the order to make it is thus

Take the yolks of Eggs ʒ. ii. white Salt finely ground ʒ. i. Snails with their Shells stamped ʒ. ʒ. Hens dung that is liquid, and red like Honv ʒ. i. Mix all these well together without fire, and when you will bring an Imposthume to suppuration and break it, lay on this plaister morning and evening a little warm, and in short time it will draw forth the Imposthume, and break it, and heal it, without any other help. Keep this as a secret.

CHAP.

CHAP. XXXI.

A composition of great vertue, against all Ulcers and Sores.

TAKE Oil of Vitrioll that is perfect, as much as you will, and put it in a glasse, with as much oyle of Tartar made by dissolution, and so let it stand ten daies. Then take 3. i. of that and 3. i. of pure *Aqua vite*, and mixe them together, and therewith wash the hollow Ulcers, and they will heal in short time. It helpeth any crude kinde of scab or sore that is caused of the evill qualitie of Nature.

CHAP. XXXII.

A strange composition of great vertue.

THIS Composition is divine in his operation, because it healeth many indispositions in our bodies, when it is applied rightly, and the order to make it is thus:

Take water of *Cardus Sanctus* one pound, Oyle of Honie, one ounce, oyle of *Sulphur*, 3. lb. Mixe them together, and let it settle till it be cleer: for this helpeth Ulcers in the mouth, and maketh the teeth fair and white, if yee wash them therewith. It causeth a sweet breath, and preserveth the Gums, and maketh the hair and beard fair, if ye wash them therewith. And this it doth because the water of *Cardus Sanctus* preserveth where it is applyed: Also the oyle of Honie hath a vertue preservative and retentive of the hair, and the oyle of *Sulphur* mundifieth, and clenseth, and incarnateth, so that by these means the said water hath these vertues aforesaid.

CHAP. XXXIII.

To make an Unguent of great Vertue against Ulcers.

THIS Unguent hath a great vertue in healing all sores that are putrified and corrosive, except they be Cankers or *Noli me tangere*, the which are counted among the incurable cures;

cures: But when they are other sores, this will heal them quickly, and the order to make it is thus.

Take a good quantity of *Calex viva*, and put it into a great Tub, and cover it with water four fingers high, and stir it well together, then let it settle, and thereon will come a thin scum the which ye shall gather together with a Scummer, and keep it untill ye have sufficient quantitie, then take oyle of Linseed, oyle of Nuts, oyle of Almonds, and of the said scum that is gathered, of each one pound, then distill it in a Retort, untill all the substance be come forth, then separate the oyle from the water, and then make this composition.

Take of the said oyle distilled one pound, Tallow such as they make candles of, Hogs greafe, new Wax, Mercurie precipitate of each two ounces, fine *Aqua vita* iii. ounces, mix them all together in a Copper pan on a soft fire, untill the *Aqua vita* be consumed, and that it remain a liquid Unguent, then take it forth, and keep it in a close vessell, that it take no ayre: and this ye shall apply cold unto Ulcers, upon a fine linnen cloth, for first it doth mundifie, and then incarnate, and last siccatrize, it helpeth sores, scabs, *scrophule*, *mall de Formica Se-tole* on the Nipples of womens breasts, Emeroids, pains in the privie members, and such like, for it is temperate.

CHAP. XXXIV.

A Discourse upon sundry sorts of Unguents, and their qualities.

THERE are many sorts of Unguents that are found out, of which I beleeeve that many Chirurgians are greatly abused of their operation, but for that which I doe finde, that some sorts of Unguents are occupied for one effect, and they work another; as for example, *Unguento Camphorato* which many doe occupie to cool hot sores, instead of cooling heateth them more then they were before, which cometh by means of the *Camphire* which is a hot substance, as I will prove by sufficient reason that it cannot be denied. For you shall understand, that into *Unguento Camphorato*, is put *Camphire* and oyle

oyle, both hot materials, as for experience: Take *Camphire* and lay it by the fire, or set it nigh a candle, and thou shalt perceive, that as soon as it feeleth the heat, it will flie into the fire and burn fiercely; and the like will the Oyle do; for if you wet a cloth therein and hold it over the fire, presently it will burn, which are manifest signs that they be both hot, because they are friends unto the fire; whereas if they were cold and moist, the fire would not burn them with such force. As for example, take water, earth, stones, and mettals that are cold and moist, and lay them on the fire, and you shall see that the flame of a candle shall not be able to kindle the fire with such ease as it doth with the *Camphire* and oyle. So that you may see that *Camphire* and Oyle are hot and friends unto the fire which is most hot, and earth, stones, and mettals, are moist and cold, and are enemies unto the fire, and therefore I conclude, that *Unguento Camphorato* is very hot, and cannot by any meanes cool hot Ulcers. Also *Unguentum Apostolorum* is a composition in which there is put *Verdigreece*, a materiall which is most enemy unto the sore, for laying it thereto causeth great pain, as you may understand of those that have proved it, and in my judgement this is no Unguent to be laid on a sore, because they cannot suffer it, neither is it possible to heal the sore with that Unguent, for that it corrodeth the flesh and will not let it heal. Also *Unguento de minio* is a mixture not very profitable for Ulcers, because it is too much drying; for applying it unto a sore that is not mundified, it drieth it in *Superficie*, so that if Nature send humours unto those parts, and they find no exhalation or vent by reason of that drying, it will cause the gathering of abundance of humours, and be a means of greater mischief: But if the sore be well mundified and cleansed, you shall have little need of that Unguent, because Nature will doe it alone without any other help, so that this Unguent is of small profit to be used of any. But to the contrary, there are many sorts of Unguents which are most necessary to dresse sores, as *Unguento di Rasno*, which by his Nature is friendly to the sore, because it mundifieth and healeth, helping Nature that it may work with greater speed. The *Dia-*

chilon

chilone commune is also an Unguent very profitable to mundeifie or purge sores, and likewise to siccatrize them. The Unguent of Litarge is refreſcative and drying, and healeth scabs, and cooleth the heat of the flesh altered. *Unguento Rosato* doth mittigate the pains of foul Scabs. And thus discourſing from time to time, there are many ſorts of Unguents very hurtfull, and not to be uſed, and alſo there are many ſorts that are wholeſome and good, without which in a manner they cannot work. Nevertheleſſe, it were neceſſary to know how and where to apply them rightly.

CHAP. XXXV.

Medicines appropriate againſt all kindes of Poyſons, as well Vegetables as Minerals.

There are an infinite number of Poyſons, and they are differing in their operation, but yet they work in manner one effect, as you may ſee by experience in thoſe that are poyſoned, for after that they be dead, they are ſwollen and become black, and in their Stomack is abundance of aquoſitie: And the cauſe is this, that if a poyſon have power to kill or ſtrangle a man or woman, of neceſſitie it muſt be corroſive, and being corroſive, it will work this effect, that is, aſſoon as it arriveth at the ſtomack, it beginneth to make alteration and quickly congealeth the blood, and enflameth the parts round about it; it draweth unto it great quantitie of water; and it cauſeth the congelation of the blood on the one part, and the inflammation of the ſtomack on the other part, and the gathering of the water on the other part. And in a manner all poiſons work one effect, and there are great number of theſe Poiſons, of which I would ſhew their qualities, but that I fear I ſhould cauſe ſuch as are ignorant to know them, and therefore I leave them. But I will write the order where-with thou ſhalt help all thoſe poyſons that are curable, with as much facilitie as is poſſible. Poyſons, as I ſaid before, do work three evill Effects; they inflame the ſtomack, congeal the blood, and draw unto them great quantity of water, which three things

things being in a man killeth him out of hand; and the necessariest cure in that matter of poyson is this. First cause the poysoned person to vomit so much as he can, and as soon as he can, and that thou shalt doe with \mathfrak{z} . \mathfrak{ss} . of our *Electuario Angelica*, which provoketh vomit, and evacuateth the stomach of the poyson, and of the matter drawn by the poyson into the stomach, and it is excellent against all kind of poysons; that being done, annoint all his body with our *Balsamo artificiato*, the which will keep the blood liquid, and will not suffer it to congeal by any meanes: after that let him take every morning \mathfrak{z} . iii. of our Pills against poyson, which are written in my discourse upon Chirurgery; and when he hath taken those Pills, let him drink thereon a little good wine: and after let him drink the decoction of *Diptamo bianco*, and dresse his meat with hearbs that are good against poyson, as there are a great number: And this doing, by the help of God thou shalt help all those that are curable, for it is a rationall Medicine and experimented, which worketh incredible operations.

CHAP. XXXVI.

A water that preserveth the Face and Teeth.

THis water is miraculous, for if yee wash the face therewith, and rub the teeth, it will make the face shining and bright, and the teeth like fine Ivory, and the order to make it is thus.

Take Mother of Pearl in powder one pound, the juyce of Lemmons pressed with their pills and all three pound, put them in a glasse, and let it stand fifteen dayes, then put thereto so much strong distilled Vineger as there was of the juyce, and distill it in a Retort of glasse, with a small fire, untill the spirits doe appear, then presently change thy Receiver, and keep it, wherewith thou shalt wash thy face and rub thy teeth: Note, that when yee will occupie that water, it were necessary that the face were washed so clean as is possible, and to rub the teeth with a clean cloth, for with this I have seen many goodly experiences in those matters.

CHAP.

CHAP. XXXVII.

To Clarifie and take away spots out of the Face.

TAKE *Lac virginis* two parts, pure Oil of Tartar one part, fine *Aqua visa* six parts, mix them, and when thou goest to bed annoint thy face therewith, and in the morning wash thy face with the decoction of Bran, and dry it well, then annoint it with the Oil of Almonds, and so using this order, in short time thy face will be bright and clear without any spot. For this Composition is of marvellous vertue to preserve the flesh, and to defend it from all impediments of Nature, and preserveth the head from many infirmities.

CHAP. XXXVIII.

The order to make a goodly Remedy, to cause the hair to grow.

THE beard and hair commonly doe fall through two causes, the one is, when the Patient hath a Pestilent Fever, that is, *Mal di Mazzucco*, for when they are cured, all their hair will fall away, and many times most of them doe change that subtile skin, called of the Doctors *Epiderma*, and this is one of the causes: The other cause is, when they accompany with unclean women, and that they get those *Carvoli* on the Yeard, the which as soon as they are cured, there cometh an alteration in the throat, so that they cannot well eat their meat, then after that in short time the hair will begin to fall, and these are the two causes of falling of the hair. In that which commeth after *Mal di Mazzucco*, ye shall need nothing else but to annoint the head when yee goe to bed, with our *Oleum Philosophorum* a little warm, and that will cause the hair to grow, restore the sight and hearing, the which those commonly doe lose when they are sick, through their long sickness. But when the hair doth fall through the other cause, yee must use forcible Medicines to cause it to come again, and that thou shalt doe with this Cerot. Take Turpentine, Ship-pitch, Rosin of the Pine tree, and new Wax, and make thereof a Cerot,

Ceror, the which spread upon a cloth, and strew thereon *Cantharides* in powder, then lay it upon the head, and there let it remain five dayes without moving it, and when yee take it away, take *Magno liquore*, and our *Oleum Philosophorum*, of each alike, and therewith annoint the head once a day very hot. And while yee use this Unction, take *Sinaber* 3. 1. *Olibanum*, *Mirrh*, and *Colles*, of each two scruples, and grinde them together, and divide them in six parts, and every night when yee goe to bed, perfume the bed with one of these parts, the which thou shalt doe in this order: Take Coals in a Chafing-dish, and cast it therein by little and little, and then cover thy head with a cloth, and receive the fume, and then goe to bed with the said cloth about thy head, and this thou shalt doe six evenings, and continually use the Unction untill it be helped, the which will be in short time.

CHAP. XXXIX.

To make our *Sirrup of Bayes*.

THIS *Sirrup* being well made, is of marvellous vertue for those women that are troubled with pains of the Mother, and pains caused of wind and cold, because the Bayes of their nature are hot and drying, and resolveth the wind, and warmeth the cold, and drieth the humidity, so that whosoever doth use this *Sirrup* oftentimes, shall be free from the stitch in the side, and gravell in the Reins, because it doth mundifie the Reins, and resolve the humour hanging, and therefore this would be used in *Polonia*, and *Almaign* with great profit, because those Countries are cold, and they feed on most meats which are contrary to those aforesaid infirmities, and the order to make it is thus: Take a branch of Bayes weighing one pound, and put it in a glasse with eight pound of white Wine, and two pound of purified Hony, and distill it in *Balneo* three hours, then take it from the fire, and keep that by it self, then take that which remained in the glasse, and distill it by a filter three or four times untill it be clear, then take two pound of Sugar, and clarifie it with the white of an Egge, and

and then mix it with that which yee distilled by a filter, and give it a little walme or two, but not too much, then when it is boyled, before it be cold, put therein the said water that yee distilled in *Balneo*, and aromatise it with six graines of Musk, and ʒ. i. of Cloves, and another of Saffron, and ʒ. ʒ. of Cinamon, and ʒ. iii. of Rosewater, and then keep it in a glasse close stopped, and it will preserve a long time: The dose of this Sirrup is from ʒ. i. to ʒ. ii. and no more. And therefore if any will sweat for any indisposition in the body, let them take four ounces as warm as they may suffer, and lay them down to sweat, and it will resolve great infirmities.

CHAP. XL.

The order to make a Sirrup of Cinnamon and Ginger.

THIS Sirrup is exceeding hot, and preserveth a weak stomach through cold, resolveth the Cough, and the Catarrh caused through want of naturall heat: but yee shall note, that if the indisposition were of a hot and dry cause, in any wise ye shall not use this. It causeth digestion, and provoketh venereous acts, and killeth many that oppresse themselves therewith, for they will doe more then Nature is able to carry, and so fall into a disease called *Apoplexia*, and die, or else live with great pain; and therefore I would wish those that have no great need thereof, not to use it for Lechery sake, for better it were to leave it in *Vase spermatico*, but as for those that have need thereof, it will revive them if they were in a manner dead, and the order to make it is thus.

Take Ginger, Cinamon, of each one pound, beat them in powder, and infuse it in half a pound of Rosewater, and there let it remain four or five daies, and then put thereon ʒ. iii. of the water of a Herb called *Mortella*, in the Italian tongue, and six pound of the best white wine, and distill them altogether untill all the substance be come forth; then take as much white Honey as the matter purified weigheth, and while it is yet hot on the fire, put therein the said Water which you

you distilled, and six grains of Musk powdered with Sugar, and incorporate them well together, and keep it in a glasse close shut, and when ye will use this, ye shall take it in the morning warm, fasting thereon four or five hours, because it may pierce the better, and doe his operation; the quantitie that you shall take ordinary is ʒ. i. but if it doe not work his operation well, augment the quantitie, and take somewhat more or lesse according to thy Stomack, and the time shall be two or three weeks, or more or lesse, according as thou feelest thy self, for it is of so much vertue that it will not be credited, except it be of those that have seen the experience thereof, therefore keep it as a thing of value.

C H A P. XLI.

Our Sirrup of a Capon, that is made with Consumato.

THIS Sirrup is a restorative of great vertue, never seen or heard of before, and is of such vertue that it is able to sustain a sick person many dayes without taking any other meat, because it is of flesh and blood, for the flesh susta-
neth the flesh, and the blood sustaineth the blood, and the order to make it is thus.

Take a great fat Capon that is well-fleshed, and pull it while it is alive, and take forth onely the guts and the belly, and when he is dead, stamp it in a Morter grossely, and put it in a distilling glasse with twentie pound of good white wine, and ʒ. ʒ. of Salt, and four ounces of Sugar, and ʒ. ʒ. of Cinnamon, then distill it in *Balneo* untill the two thirds be consumed, then keep that which is distilled, and that which remained in the glasse strain through a cloth, and presse out all the juyce of the flesh with a Presse, then passe all that through a filter, and then with Sugar make it in form of a Sirrup, but boile it not too much, then put therein that which ye distilled from the Capon, and aromatise it with Cinnamon half a dram, Saffron one scruple, Musk four grains, Rosewater ʒ. ii. then keep it in a glasse close stopped, and this hath no dose, because it is taken onely to sustain a weak nature; you may put

it in broth, or in any other meats, or by it self, and alwaies it will work his operation, in strengthening those that are weak.

CHAP. XLII.

A Magistrall Sirrup of Quinces, the which is Restorative.

THIS Sirrup of Quinces is of great vertue, because it restoreth strength, helpeth digestion, comforteth the Stomack, and maketh the heart merrie, as you may see by the Ingredients; it comforteth also the sight, and quickeneth the memorie: And the order to make it is thus.

Take of the best Quinces you can find, and cut them in small peeces, with seed and all three pound, Cinnamon half an ounce, Cloves, Saffron, of each a scruple, Lignum Aloes, $\mathfrak{z} . i . \text{ss}$. Bengewine $\mathfrak{z} . i$. stamp all these and infuse them in seven pound of strong white wine, then distill it in *Balneo*, untill all the liquor be come forth, and when it is in manner done, take it from the fire, and put it into an earthen vessell well glazed, and put therein that which ye distilled, and mix them well together, then strain it hard through a Canvas, and passe it by a filter, or a linnen cloth, and make it as clear as you can possible, then take that, and with refined Sugar, make a Sirrup according to Art, and when it is made, aromatise it with Musk, and Rosewater, and keep it in a glasse close stopped, that it take no air, giving your charge that it be not over-boyled. And this thou shalt give unto those that cannot digest their meat, because it warmeth the stomack, with a temperate heat, the which resolvethe the cruditie of humours, that are in the stomack, and disposeth Nature to digestion, for because the Quinces by nature are hot, and helpeth it to digest, the Cloves and Saffron make the heart merrie, and the *Lignum Aloes*, preserveth from Corruption, in such sort, that all these being together, worketh wonderfull effects in the bodie of many, the quantitie thereof is $\mathfrak{z} . i$. in the morning, and two hours after supper cold.

CHAP. XLIII.

A Magistrall Sirrup of Lignum Sanctum.

THis Magistrall Sirrup is of such vertue in his operation, that it will help the *Mal' Franceſe*, if it be made according to the order, and taken as it should be: And the order to make it is thus.

Take *Lignum Sanctum* rasped ʒ. vi. the Bark of the same ʒ. iiii. and lay it to infuse in twelve pound of good white wine, with one pound of white honey, then distill it untill ye have received three pound, then take it from the fire, and keep the water by it self; then take that which remained in the glasse, and distill it by a filter untill it be clear, then put thereto the water that ye distilled away, and for every pound of that water put thereunto ʒ. iii. of Julep simple, and mix them well together, and keep it in a Bottle of glasse well stopped, for this is marvellous in the cure where Sweatings is needfull: For if ye give five or sixe ounces of this, as hot as he may suffer it, and cover him in the bed, he shall sweat marvellously, the which sweating resolveth cold tumours, pains, and divers other indispositions, that are to be resolved by sweat. And as for the cure of the Pox, this is a most soveraign remedie, when there are tumours, or pains, or inflations. But when there are Ulcers, Scabbs, or Inflammations, in that case you may not use it by any means, because it is very hot, and will cause greater inflammation. And therefore if any will use this Sirrup to cure pains, swellings, or inflammations, it were necessarie first to take our *Aromatico*, written in this Book, with divers other Medicines of our Invention, that being done, let him take seven or eight times our *Sirrupo solutivo*, and then begin to take this Sirrup, and sweat thereon morning and evening: His meat shall be roſt Mutton, or a Bird, Raisins, Dates, Almonds, and such like, but he must not eat too much. His bread shall be Bisket, and his drink good wine at meals, and if it doe happen that he be bound in the body, yee shall give him every week once our *Sirrupo Solutivo*, and so continue with his sweating untill he be helped.

CHAP. XLIV.

A Sirrup of Juniper Berries.

THis Sirrup of Juniper Berries is of great vertue, because it is one of those fruits that continueth green all the year: of the which hearbs I have written a discourse in my book called *La Physica del Phioravante*, and the order to make it is thus.

Take Juniper Berries when they begin to wax black four pound, and stamp them, and infuse them in twelve pound of strong white Wine six dayes, then distill it with two pound of white Hony, and 3. i. of Cinnamon, untill yee have received two pound, then take it from the fire, and strain out the Fesses that remained with a presse, then strain it by a filter again, then with Sugar make a Sirrup in good form, and when it is boiled, put therein the said water distilled from the berries, and so without fire incorporate them well together, and keep it in a glasse close shut that it take no air: the dose is an ounce and a half to be taken warm. This is excellent for those that are troubled with wind, or coldnesse of the stomach, because it warmeth, drieth, and helpeth digestion, and therefore this would work miraculous effects in *Almaign*, because it is a cold Region, and that they eat many moist meats, the which Nature cannot well digest: It is also appropriate against pains of the Mother, because it provoketh *menstrua*, and purgeth the Matrix, and helpeth digestion, and causeth sleep, with divers other vertues.

CHAP. XLV.

To make a Sirrup of the Bran of Wheat.

THis Sirrup is of marvellous vertue against divers infirmities, for by nature it is hot, and provoketh sweat, and urine, and serveth very much against the French diseases, if you can use it in his time and place, and it is made in this order.

Take Bran one pound, and infuse it in twelve pound of
white

white Wine, and so let it remain two dayes, then boill it in a glasse with a Head and Receiver, untill the third part be consumed, the which yee shall reserve to mix with it afterward, then strein that in the glasse, and passe it by a filter, and when it is clear, put thereunto the aforesaid which yee reserved: Then take Hony and Sugar, of each alike, and therewith make a Sirrup according to art, and when it is made, aromatise it with a little Cinnamon, Cloves, Saffron, *Lignum Aloes*, and Musk, according to thy discretion, and for every pound of the said matter, yee shall put thereto half an ounce of our *Vegitable Quintessence*, and it shall be finished, the which keep close shut, for it is of such vertue, that it will not corrupt, the dose is from ʒ. ii. to three, to be taken warm, and then lie down to sweat, for this will resolve all infirmities that may be resolved by sweat. It is very profitable for those that are troubled with any old indisposition, as the Cough, the Catarre, indisposition of the Stomack, and such like: Yee shall note, that this would not be used in the Summer, for because it is too hot for that time.

CHAP. XLVI.

To make a Sirrup of *Sarsa parilla*, of our invention.

THE *Sarsa parilla* is a Root that cometh from the Indies, the which is hot and drying, of the which Physitians make Sirrups and Potions for divers infirmities, wherein it is needfull of drying by sweat: but untill this time they have all abused themselves in the order, because all hot and dry things are spirituall, and so in making their decoction the spirits goe away in fume, and the decoction remaineth *senza anima*, and vertue, in respect: yee shall understand, that the *Sarsa parilla* is a root miraculous in his operation, because it warmeth the cold, and drieth the humidity, and resolverth tumours, and healeth sores, and helpeth paines, when it is made according to our order, and because it is a Medicine in so common use, I will shew thee the order to make this Sirrup, that shall have both

both *anima*, and vertue, in so much that the world shall wonder at it: and the order to make it is thus.

Take one pound of the best *Sarsa parilla* that yee can find, and cut it very small, and put it in a glasse with one pound and a half of Hony, and ℥. i. of Cinnamon, and ℥. ii. of *Lignum Aloes*, and put them in twelve pound of white Wine, and so let it stand four and twenty houres, and then distill it, untill yee have received three pound of water, giving you charge, that the Receiver be great, and lute not the mouth but stop it with Tow least it break, then take it from the fire, and let it wax cold, and when it is cold, pour forth that which is clear, and put it unto the water that yee distilled first, and keep it close, for it is a blessed Sirrup: this being done, put upon the Fesses twenty pound of white Wine, and one pound of fine Sugar, and let it boil half an hour, and then strein it, and when the Physitian will give it, he may give ℥. viii. at a time as hot as he may suffer it, and then lay him down to sweat as much as he can. And with his meat let him drink the last decoction, and thus the Physitian shall reap honour, and the Patient health, and therefore if any will have his intent, let him not break this our order in any respect.

CHAP. XLVII.

To make a Potion of China as it ought to be.

THis *China* is a root like unto the root of *Canna*, the which is brought unto us out of *India*, from an Isle called *China*, from whence it took his name *China*, and there are of two sorts: the one is white and heavy, the other is great, and red, and light, and of this I have made no experience at all: But of the other I have had great experience, and by the help of God have resolved great and terrible diseases, and the order to condite them after our order is this.

Take ℥. vi. of *China*, and ℥. iii. of *Lignum Aloes* of the best that yee can finde, and ℥. iii. of *Pollipodie*, and ℥. i. of *Coloquintida*, beat all these grossely, and put them into a distilling glasse, with twenty pound of good Wine, then give

it fire untill ye have received three pound of water, then let it cool, and strain it, then put therein the water that yee distilled first, and incorporate them well together, and of this give ℥.iiii. at a time warm, then cast away the Fesses, for they are unprofitable. But the Sirrup is of such vertue, that it resolveth tumours, sores, pains, and all other indispositions caused of the Pox. It serveth also for *Doglie Artetich*, for pains of the Gout, and for many other indispositions caused of cruditie, and coldnesse of the humours, because it is of nature hot and drying, and his vertues are to drie: I have seen of this Sirrup great experience in divers and sundry causes.

CHAP. XLVIII.

A Potion of Alchachengie, and wherefore it serveth.

THis Herb *Alchachengie* with his fruit is aperative, and most profitable for those that cannot make water, by reason of alteration of the pores that are altered through cold, for this is hot and drying, by the which means, it resolveth the alteration of the aforesaid cause, and causeth the Urine to passe with ease; It helpeth the digestion, and comforteth the stomach, when it is grieved through winde or cold: And the order to make it is thus.

Take that Herb, with Root, Leaves, fruit and all, and lay it to infuse in the water of Mallows, with the Herb Pelitorie, and there let them remain five or six dayes, then put thereunto course Sugar, and let it boile one hour and no more, and then strain it, and put thereunto a little Cinnamon, and then it is finished: and when you will occupie it against difficulty of Urine, give them thereof ℥.iiii. and keep them warm in bed, and they shall feel great ease.

CHAP. XLIX.

A Pectorall Potion, of our new Invention.

THis Potion is appropriate against the indisposition of the Breast and Stomack, and is of a marvellous operation, because

cause it is aperative, softning the stomack, and mundifieth the breast, and maketh the heart merrie: And this is most soveraign for the Cough, Catarr, and all the other indispositions, that come unto the breast through cruditie, and viscositie of humours, and the order to make it is thus.

Take *Pomi Calimani*, and *Pomi Apie*, of each one pound, Quinces half a pound, common Honie, ℥. iii. fine Sugar one pound, sweet white wine ten pound, water of Bugloss four pound, boil all these together in a Copper Vessell, that is well tinned within, untill the Apples doe begin to fall in pieces, then take it from the fire, and strain them through a strainer, without pressing of the Pesses, then put into that two drachms of Cinnamon, and then strain it by a filter four or five times, untill it be clear, then keep it in a vessell of glasse close stopped, that it take no aire. The quantity is ℥. iii. as warm as ye may, take it in the morning, fasting at least five or six hours after it, and if it be possible sleep thereon in your bed, for it is a thing of great vertue, in resolving the indisposition of the breast and stomack.

CHAP. L.

To make a Potion of *Camedrios*, and *Iva Artetica*, which dissolveth all Fevers that come with cold.

THE Herb *Iva Artetica*, as I have shewed in another place, is of marvellous vertue, also the *Camedrios* is of great vertue, and is hot and dry by nature. The *Iva* is good against the accident of the Fever, and the *Camedrios* dissolveth the melancholie humour; and therefore when a decoction is made of these two Herbs, it will work a marvellous effect in the cure of the said Fever, because it provoketh sweat, and assubtiliateth the grossnesse of the humour, and extinguisheth the accident of the Fever in such sort, that the Fever shall resolve with good successe, and the order to make that Potion is thus.

Take *Camedrios*, and *Iva Artetica*, of each one pound, and dry them in the shadow, *Lignum Aloes* ℥. i. the seed of Wal-

wort

wort ℥. iiii. common Honey ℥. vi. fine Sugar one pound, strong white wine xvii. pound: Mix all these together in a distilling glasse, and so let it stand three daies, then distill forth three pound, and let it cool, and strain it through a Searce, and put thereunto the water that ye distilled out before, then passe it by a filter three or four times untill it bee clear; then keep it in a Glasse close shut that it take no aire, and it will last a long time without corruption, and when any will take it against the said Fever coming with cold, give him every morning fasting ℥. v. warm, and let him lie down to sweat as much as he may, and fast thereon at the least four hours, and take heed yee eat no things that are cold, and moist, for they will hinder the cure very much, and at night when he goeth to bed, give him ℥.iii. warm, and if it hap that in his sleep he sweat, dry him well with warm clothes, and thus doing, in short time he shall be delivered of that infirmitie, for this I have used divers and sundry times to my great honour, and profit of the Patient.

CHAP. LI.

To make a Potion that is good against all Infirmities.

THis is a Magistrall Potion, the which helpeth against all Infirmities, by reason that it destroyeth all the evill qualities in our bodies, it comforteth Nature, helpeth digestion, provoketh Urine, and looseth the bodie, the which things are most comfortable to our bodies, and the order to make it is thus.

Take the seed of Quinces, ℥. x. the Pills of Citrons, ℥. vi. Balm, Nettles, of each, ℥. iiii. beat all these grossely, and infuse them in twelve pound of strong white wine, and there let it remain six daies, then distill it with ℥. vi. of Honey, and ℥. xv. of Sugar, untill ye have received two pound of water, then take it from the fire and let it cool, and strain it by a filter, and then put therein the first water, and eight grains of Musk, dissolved with a little Rosewater about ℥. ii. and then for every pound of the said matter, put thereunto ℥. i. of Oyle of Vitriol,

Vitrioll, and incorporate them well together, then keep it in a glasse close stopp'd that it take no air, and of this yee shall take 3. i. in the morning cold, and fast thereon; for who-soever doth use this in his health shall seldome be sick, but live in health. For in this composition there entereth the seed of Quinces, that resolve the evill quality of the Stomack, and make the heart merry: The Pomcitrone pills preserve and help digestion: The Balm purifieth the blood, healeth the Liver, causeth good digestion, and comforteth the Heart: The Nettles warmeth, provoketh Urine, and mundifieth the Reins, and resolveth the malignity of the Sinews: The Wine comforteth Nature, strengtheneth the Head, and sustaineth the strength: The Musk is warm by Nature, and resolveth the windiness, and purgeth the blood: The Oil of Vitrioll healeth all the *Scoriationes* of the Mouth, the Breast, and Stomack, and preserveth the body from all corruption: So by this yee may see of what importance this Composition is, through the vertue of the Simples that are therein: so to conclude, I say, that this is one of the best Compositions that can be made, because of his nature: It letteth alteration in our bodies, and helpeth against all diseases or infirmities, and prolongeth life.

CHAP. LII.

An Infusion with Wine most precious against the Gout.

THE Gout is a putrified and rotten disease, as I have written of in divers places, and the cure thereof is hard, because it were needfull to help many inconveniences before yee come to the cure. Nevertheless, it is a strange thing to see divers, that after they are cured they have no care to preserve them: so that look which way they got it, that way it will come again, but if they would use defensives and preservatives, they may remain well, and therefore I have devised this Wine, the which they shall continually drink: for as long as they use this Wine, the Gout shall never trouble them, and the order to make it is thus.

Take

Take *Vino negro* that is sweet and pleasant, about twelve gallons, and put it in a vessell that is well seasoned, and in that Wine put fine *Lignum Aloes* in powder ʒ. iii. *Pollipodie* of the Oak ʒ. iiiii. *Sena* of *Levant* ʒ. ii. Musk dissolved in Rose-water ten grains, common Hony two pound, then let it repose untill it be clear, and then begin to drink thereof; for this Wine purgeth, the which if it purge too much, yee shall refrain it now and then, according as yee find your body: This doth not onely help the Gout, but all kinds of pains caused of corruption of humours, because it drieth, resolveth, and preserveth, the which are convenient to preserve the body.

CHAP. LIII.

Another artificiall Wine, against the stitch in the side, and gravell.

THe stitch in the side, and the gravell in the Reins, are somewhat of kin together, because they are caused of one cause, that is, of vapours corrupt and rotten, and of grossnesse, and evill qualities of the humours, the which, one with the other, ingender that infirmity, which in some men is no other then an evill indisposition inwardly, the which is very hard to be helped, for if thou wilt resolve it, it were necessary, first to remove the evill quality, and then cure it, and after they are cured to preserve them, that the said indisposition return not again, and in so doing thy cure shall have good successe, and therefore I have made this Wine to preserve thee from that indisposition, and the order to make it is thus.

Take as it were a Hogshead or a Barrell of good white Wine, that containeth about eighteen gallons of Wine, in the which yee shall put *Cardus Benedictus* ʒ. ii. *Saxifrage* ʒ. vi. *Walmort* ʒ. iiiii. *Pollipodie* ʒ. iiiii. *Cinnamon* ʒ. i. *Spikenard* half an ounce, *Lignum Aloes* ʒ. ii. fine Sugar three pound, then let it repose three or four dayes, and then begin to drink it, for yee may use it with small wine, or water, or in what order yee will. And in the mean time that yee take this drink, yee shall not eat fat Pork, nor any other fat meat, nor Butter,
Milk,

Milk, Cheese, or Pie-crusts, or such like things, that are of grosse and hard digestion, because they will let the operation of this wine. For whosoever doth use this wine, shall never be troubled with those kinds of infirmities, because it doth loosen the belly, mundifie, cleanse, and preserve from all evill qualities. I call to remembrance that in the City of *Naples*, where I dwelled six yeares, I caused divers and sundry persons to use this Wine, and they found such profit thereby, that it was to be wondered at, for in that City there were many troubled with the said indisposition, in respect of Hogs flesh, fish, and such other moist things as they commonly eat in that City, and therefore whosoever useth this Wine shall not be troubled with the said infirmities.

CHAP. LIV.

To make a Quintessence of marvellous vertue.

THE Quintessence is so called, because it is an essence taken from the Elements without corrupting the said Elements; and therefore it is called *Quintessentia*: for it is an essence above the four Elements, the which hath a marvellous vertue in preserving, and conserving all things from putrefaction, and is of so much vertue, that drinking thereof every morning half an ounce when they rise out of their bed, it preserveth them for ever in health. It healeth wounds and all sores, washing them therewith. It preserveth all flesh, fish, and fruits, that is put therein, and the order to make it is thus.

Take good strong Wine fourteen pound, common Hony one pound, Anniseed, Coriander, *Lignum Aloes*, *Calamus Aromaticus*, of each ℥.iii . Rosewater ℥.iiii . Beat all the aforesaid things grossely, and infuse them in the said Wine two daies, and then put them in a Goord of glasse, and distill it by *Balneo*, so long untill the water that cometh forth doe burn, and when it will not burn, distill no more, then keep that which is distilled in a glasse close stopp'd that it take no air, and so keep it untill thou have occasion to use it; for it is a most rare

liquor, because, as I have said before, it resolveth all the indispositions that happen unto mans body. For of this Composition the antient Doctours had small knowledge, nor of many things more written in this book. If any man desire to have this *Quintessence* more perfecter, let him take a tenth part of good Hony, with a little fine Cinnamon, and distill it again by *Balneo*, and the Flegm. will remain all in the bottome of the vessell, and the *Quintessence* will be so fine, that the air will take it away, and therefore he that can make this well, shall work strange cures therewith, so that the world will wonder thereat:

CHAP. LV.

To make Diatartaro, the which is marvellous in divers infirmities.

This *Diatartaro* is good against pain of the stomach, of the body, and for those that are slipticke of body, that cannot goe to stool, and such like matters, because it is of nature temperate and lenitive, and hath vertue to heat and dissolve the evill quality, and it is made in this order.

Take Pears of what sort yee will, and cut them in four peices, then boil them in water till they be soft, and that the water be almost consumed; then passe it through a strainer, and put thereunto as much white Hony purified as it weigheth, and thereof make an Electuary in good form, and when it is made, aromatise it with Musk, then for every pound of the said Electuary, put thereunto ℥. i. of perfect oil of Tartar, made by dissolution after it is calcined white: But yee shall note, that the Oil must be put in when the Electuary is cold, and so mix it together, then keep it in a glazen vessell: The dose is from ℥. ℥. to an ounce in the morning fasting, and eat no meat in four hours after: for this, as I have said, will cure the indisposition of the Stomack, pains of the Milt, pains of the Body that have continued long, pains of the Mother, and such like things that are caused of cold and moist humours.

CHAP. LVI.

A Composition of great value to comfort the Stomack.

AMong all the compositions that the Apothecaries have, this is one of the best and most perfectest, because it comforteth the Stomack that is weak, and spoyled through a long and fastidious infirmitie, for it is of a temperate heat, and helpeth to digest, causeth sleep, and comforteth the breast, and the composition is this.

Take the best Honey that ye can get, and clarifie it with Rose-water and the white of an lgg, as ye would doe Sugar, and scum it very well, then take as much fine Sugar as yee have of Honey, and incorporate them together on a small fire, and when it is come to the thicknesse of an Electuarie or thereabout, for every pound of the said matter, yee shall put $\frac{3}{4}$. i. of our Quintessence Vegetable, and $\frac{3}{4}$. ii. of Oyle of Almonds newly made, and stir them well together being cold, then put thereto a little Musk and Cinnamon to give it a pleasant smell, then keep it close: The quantitie is $\frac{3}{4}$. i. more or lesse according to the strength of the Stomack; yee may temper it with good broth if ye will, and fast thereon four hours at the least, and thou shalt see strange effects of this composition.

CHAP. LVII.

To make a Stomachall Emplaister to cause digestion where it wanteth.

THere are many causes that hinder digestion, as through coldnesse of the Stomack, through heat; through moistnesse or drynesse, or through superfluous choller, or flegm, or melancholy, of the which things the Physitian cannot certifie himself which it is, so by that meanes many proved divers Remedies for that indisposition, and cannot find the way to help it. And therefore I will shew thee a plaister that hath all these four principall intentions; that is, to help digestion, strengthen the Stomack, make the heart merrie, which things

are all necessarie to preserve a man within good temperature and health, and the Remedie is this.

Take these Hearbs gathered in their times and dried, that is, Sage, Rosemary, Wormwood, Balm, Saint Johns-wort, Nettles, of each as much you will, beat them finely, and searce them: then take for every pound of that powder of Cinnamon, ℥. i. half an ounce of Cloves, and as much *Lignum Aloes*, and ten grains of Musk dissolved in Rosewater; then take for every pound, of good Honie ℥. ii. and as much Vinegar, and make them into the form of a liquid Plaister, and when thou wilt occupie it, spread it upon a cloth warm, and lay it to the stomach, and in the mean while eat restorative meats, and drink small wine.

CHAP. LVIII.

A rare Secret to help the Eyes.

THis is a great Secret for those that have lost the sight of their Eyes, and was never written of before of any man, but of me, and the order to make it is thus.

Take Swallows and stamp them feathers and all in a Mortar, then take for every pound of that, ℥. iiii. of bread, and four pound of white wine, and so let it stand six daies to infuse, then distill it by *Balneo* untill all the substance be come forth, then keep that water in a glasse close stopped, and set it in the Sun twentie dayes, and then use morning and evening to drop it in the eyes, and thou shalt see strange operations of the same Experiment, for it taketh away the dimnesse of the eye, quickneth the sight, and comforteth the brain, that it cannot be hurt by any means.

CHAP. LIX.

To make a Liquor to comfort the Smelling, and to preserve the Head.

THE Smelling is one of the five Senses of our Bodie, of the which four-footed beasts have great use; for they will not receive

receive any thing into the bodie before they have smelled unto it, and then if it be against their nature, they will not eat it, and therefore this smelling is that which preserveth the hearing, the seeing and the taste; for if the nose take an evill smell, all the other senses have part: For if yee smell to Onions or Scallions, the taste will be troubled, the eyes will weep, the eares will also be troubled: And to the contrary, when a man smelleth a good smell, it comforteth the eyes, the hearing, and taste, and for that cause I have made this liquor, to comfort the Smelling, for by that the whole bodie is comforted, and the order to make it is thus.

Take *Lignum Aloes* ʒ. ii. Annise seed, ʒ. iii. *Calamus Aromaticus* ʒ. i. *Calaminte* dried, three ounces, common Honey two pound, strong white wine twelve pound, let all these be infused for four dayes, and then distill it in *Balneo*, and when yee distill it, put into the Receiver six grains of Musk dissolved in two ounces of Rosewater, and distill away but three pound, the which keep in a glasse close stopped, and when yee will comfort the smelling, wash the face and beard therewith, and thou shalt smell a favour of marvellous effect, the which comforteth Nature marvellously: It comforteth the Stomack, and helpeth a stinking breath: It helpeth the mouth being ulcerated, and those that have the Rupture in short time, if yee wash it twice a day therewith. It helpeth also women that are troubled with dissention of the Matrix, if ye wet a cloth therein and lay it upon the Mother, in short space it shall receive great health. Also it helpeth those that are troubled with the Meagrum, or pains in the Head coming of cold or winde, if ye wash the Head with the said Liquor, presently they shall feel ease, with divers other vertues, the which I will leave untill another time:

CHAP. LX.

A Decoction of the Vine, and wherefore it serveth.

THIS Decoction is a composition of our Invention, and may be made in the same order as ye doe with *Lignum vite*,
or

or *Sarsaparilla*, and hath no lesse vertue against contagious diseases, and hath so great vertue in drying and resolving, that it is to be wondred at, and may be used in all causes in stead of *Sarsaparilla*, or *Lignum vite*, or *China*, and this I have found out by great travell and experience, and the order to make it is thus.

Take the Roots of the Vine, or the stalks, and cut them small, then take thereof two pound, and infuse them in strong Vinegar untill they be covered, then put thereunto xii. pound of common water, and one pound of white Honey, and boil them untill the consumption of the third part, so that there remain eight pound, then strain it, and put thereunto ℥℥. of Julep simple, then keep it in a glasse close shut to thy use, for it serveth against many diseases or infirmities, and for those that have lost their appetite, if they take thereof four ounces morning and evening warm, and fast thereon four or five houres, in short time they shall recover it again. It is also good for those that are troubled with the Collick: It also ingendereth Milk in womens breasts; it ceaseth pains of the Matrix, and also the Cough, Catarr, and paines of the Reins, and such like, the which I will not speak of at this time. Also of the seed of the Grape I have made an oyle by Expression, as they make oyle of Linseed and other seed, the which is of so much vertue, that it helpeth in manner against all indispositions, and especially against Ulcers and Wounds by his proper qualitie, for unto this oyle yee can neither attribute heat, nor drinesse, moistnesse nor cold, but onely a temperate thing, the which thou mayest know by his experience. If ye use to eat of this oyle, it mittigateth and healeth all the indispositions of the bodie, for it is of so much sustenance and vertue, that it preserveth the bodie in temperature: And these have I found out by experience.

CHAP. LXI.

To make a composition of the Hearb Mercurie.

THIS Hearb Mercurie is of so much vertue that the tongue cannot expresse it, and many Philosophers have assigned unto

unto it Celestiall vertue, because it preserveth a man in a youthfull state a long time, and from infirmities: It maketh the heart merrie, the which it doth by his secret and hidden vertues, and the order to make the said composition is thus.

Take the Juyce of this Hearb in *May* when it is with flour, and strain it through a filter untill it be clear, then take of that juyce i. pound, Julip simple half a pound, fine rectified *Aqua vite* without flegm ℥. vi. Pure Oyle of Vitriol, 3. ii. fine Musk two Carrets; Mix these together in a glasse, and stop it very well, and set it in the Sun fortie daies together, and look that yee take it in every night: that time being expired, you may use it when ye will, and the order to use it is thus. Ye shall take in the morning ℥. i. with two or three ounces of the broth of a Capon, or other flesh, and fast thereon four or five hours at the least, and thus using it two moneths together, it will be impossible to have any infirmitie a longtime after, by the vertue of the said composition. Among the rest I saw once a Gentleman that had the Palsie one and twentie moneths, the which by using of this composition the space of ten moneths was perfectly whole. Another Composition also I have made, the which is of marvellous vertue, and is in this order.

Take the Hearb Mercurie when it is flowered, and accompany it with Wine and Honey, then distill it, and separate the Elements according to Art, and thou shalt have a most rare Medicine, wherewith thou mayest help many infirmities. But first I would counsell you, ere you use this, to prepare the bodie with taking once our *Aromatico*, the which cleanseth both the stomack and body, and thus doing thou shalt reap fame.

CHAP. LXII.

A Medicine of Lappaciale Minor, the which is marvellous in curing any sort of Catarre.

There are four kinds of these, according to the writing of *Dioscorides*, but that which the Author doth write of in this place.

place, is that which *Dioscorides* calleth *Xanthium*, and in the Shops it is called *Lappa Minor*, and *Lappa Inversa*, and in the Italian *Lappaciale Minore*, and in English it is called the Ditch-Bur, and Loufe-Bur. Take that hearb with the root and all, what quantity yee will, and distill thereof a water, the which keep unto thy use, and when yee will use it against the Catarre, take of that water four ounces, with white crude Hony half an ounce, mix them well together, and drink it in the morning warm as soon as yee rise, and fast thereon four or five hours, and use a reasonable diet in your meat and drink, and eat nothing that may offend the Catarre, and so using this remedy for a moneth together, thou shalt help any sort of Catarre perfectly, by vertue of that hearb. For this I have experimented divers and sundry times in poor and simple Catarres. But if they come of the Pox, or Hectick, in that case it may pleasure them much, but yet not cure them. Yee shall note, that it would be necessary for the Patient to take a dose of our *Aromatico* before he take the said Medicine, because our *Aromatico* disposeth the Catarre to solution, whereby it may be the sooner cured.

CHAP. LIII.

Of Pollipodie, and his vertues.

THis hearb is well known to most men, and hath great vertue against old greifs, and opilations, and all indispositions that come through distemperment of humours, because it evacuateth the body, cleanseth the head, and purgeth the blood: and the order to make it is thus.

Take *Pollipodie* two ounces, *Sene* one ounce, *Lignum Aloes* half an ounce, mix these well together in a stone mortar, then take white Wine as much as yee will, and for every pound of Wine put thereto $\frac{3}{4}$ of that mixture, and so let it stand four and twenty hours, and then drink it, for it will purge without any pain, those that have any indisposition of the stomach, weaknesse of the legs, and faintnesse of the body, and such like. For yee shall understand, the *Pollipodie* purgeth

geth Flegm, and the Sene purgeth Choller, as by the viscosity is known: The *Lignum Aloes* preserveth nature, so that by the ingredients yee may know the vertue of this composition. Yee shall understand, that this root would be gathered when the Sunne is as farre off; and that the cold time of the year doth begin to draw on, for then they are of most force.

CHAP. LXIV.

Of the Olive, and his vertues.

TAKE common Oil, the which is made of the Olive, two pound, Frankincense one pound, Turpentine one pound, distill them together in a Retort two dayes long, then separate the oyle from the water, and keep each alone, then take forth the Fesses out of the Retort, the which is a miracle of Nature, because it serveth against all Infirmities, where it is applied. It helpeth broaken bones wonderfully, and these secrets I have found out by experience. There is also drawn out of the wood a liquour by discention, the which is black of colour, and is of marvellous vertue against paines. A little of this Oil being mixed with Oil of Sulphur, helpeth all putrified and corrosive Ulcers that are caused of putrification of humours. The Lye made of the Ashes of Olives, preserveth the beard and hair in their naturall colour, if yee wash the head often therewith. Of this Oil I have made a great discourse in my Chirurgery.

CHAP. LXV.

Of Ciperous, and his vertues.

THIS hearb being put into new Wine, when it worketh in the Hogthead, giveth it a pleasant savour, and whosoever useth to drink of that Wine, it will defend him from all interiour passions that are caused of ventosity, and helpeth those that are troubled with the Rupture, because it resolveth the wind,

and hath a restrictive vertue. It purgeth the blood marvellously, and causeth digestion, and of this I have seen the experience. Also I saw one, that in the moneths of *April*, *May*, and *June*, took the roots of Ciperous and beat them to powder, and made thereof a plaister, and laid it upon the Rupture, changing it every day once: and also he eat of the said roots, and so in short time he was helped; and that experiment I have seen divers times. Also if yee take those nodes or knots that are on the roots, and stamp them, and boil them with common Oil, Frankincense, and yellow Wax, untill it become black of colour, it will cure wounds marvellously, it mittigateth the pains in all old sores, it cureth all pains coming of humidity and wind. Moreover, if yee annoint the body with the said Oil, and drink the Wine wherein hath lien infused the said root, it will preserve it marvellously. And among all other things that I saw of this Ciperous; there was a Merchant called *Nicolo Carbilo*, the which was of the age of thirty yeares, and was troubled with a kind of scab like a Leper, and had carried it long, the which I caused to make this Oil, and he did not onely annoint him therewith, but also drank thereof every morning ʒ. iij. with wine, so that in short time he became sowhole and sound, that it was to be wondered at.

CHAPTER LXVII

Of Rew, and his vertues.

TAKE Rew when it is seeded, but yet not dry, and stamp it in a Morter, and for every pound of Rew, put thereto ʒ. vi. of Turpentine, and as much of the yolks of Eggs hard sod, and incorporate them well together; then put it in a glasse close stopped, and set it to putrifie in water for five and twenty dayes, then distill it by a Retort according unto art, untill all the substance be come forth, which will be both Oil and water, the which yee shall see. The water serveth against all pains of the belly that are caused of cold and moistnesse; the dose is ʒ. iij. in some warm broth, and

and may be taken at any time. Also giving it to any that hath a Fever coming with cold, it will help him in short time: yea, some have been cured at once or twice taking the same. Moreover, the Oil is most soveraign against cold greifs, as well inward as outward, it preserveth those greatly, that take every morning a drachm with sweet wine, and fast thereon four or five hours. Also for outward griefs it is most excellent, if yee annoint them therewith cold, because it resolveth and drieth all evill qualities of our bodies: besides these experiences, I have made an Oil of the seed of Rew by expression, the which is of so much vertue, that if yee annoint the head therewith, it causeth a good memory unto those that have lost it, or are weak by reason of humidity, or cold.

CHAP. LXVII.

Of Wormwood, and his vertues.

THis hearb Wormwood is of great vertue, if yee can use it well: for if any lean persons or evill coloured use the same, it will bring them to their perfect health and colour, and the order to make it is thus.

Take Wormwood and distill it in *Balneo*, then put thereunto Oil of Vitriol, as much as will suffice to make it tart, and thereof use every morning one spoonfull fasting, and in short time it will restore thee to perfecter health than ever thou wast before, and bring thy colour again.

CHAP. LXVIII.

Of Gratiola Dei, and his vertues and operation in divers infirmities.

THis *Gratiola Dei* is an hearb well known unto most men, and is like unto Germander, and bitter in taste, and it ought to be gathered in *July* and *August*, and must be dried in the shadow, hanging so that it may touch nothing, and

then 3i. of this powder will provoke vomit, and ease Nature. It helpeth also putrified Ulcers, if ye make a decoction thereof with Lye, and then wet clothes therein, and lay them upon the sore; for as it causeth to vomit and evacuateth the stomach, so neither more nor lesse it causeth the Ulcer to vomit, or purge, and healeth it with great speed: It helpeth much those that are Phrenzie, by reason that it mundifieth the stomach and bodie from such putrification.

A most excellent composition of this Hearb. Take thereof in fine powder, ʒ.i. Cinnamon, ʒ.i. Cloves, ʒ.i. Wheat flower one pound, *Zueche compost condit.* ʒ. iii. Oranges condited, one ounce, beat them altogether, and make thereof a past with Honey, and form it like a loaf, and set it in an Oven to bake, but take heed it doe not burn, and when thou wilt use it, give thereof one ounce, and it will purge gallantly, and is very delectable to be eaten. This Purgation is divine in many infirmities, but above all other against *Scrophule*, the white Scall, and Scabs, because it evacuateth onely the superfluous humiditie, and drieth, and is appropriate for these infirmities: For ye shall note, that all Soluble Medicines doe not serve in one infirmitee, because one is Cholerick, the other Sanguine, one Flegmatick, and the other Melancholie, and for that cause it is necessary to find the proper Medicine for the infirmitee. The Rhabarb purgeth Choller: The *Eleborus* Melancholie; the *Ebulus* or Wallwort Flegm, and the *Gratia dei* the blood, so that every one hath his propertie.

CHAP. LXIX.

Of Wallwort and his Vertues and Operations.

Wallwort is an Herb well known, and groweth in a fat ground, and hath leaves, flowers, and seed like Elder, and is of such vertue that it is to be wondred at, for if it were brought unto us from farr Countries, it would be accounted above all other hearbs, but being so familiar among us, we make no account thereof. This Herb called Wallwort or Dainwort, by his propertie and nature provoketh vomit and

and dissolveth the bodie, if ye drinke the juyce thereof, or eat the Hearb green : The water distilled of this Root being drunke, and applied outwardly with wet clothes unto the Gout, it taketh away the pain. If ye give the juyce of this Hearb with Sirrup of Acetose to drink, it will help frantick Fevers. The powder of his leaves hath great operation in all sorts of putrified Ulcers, because it taketh away the pain, munitieth, and incarnateth, with divers other vertues, the which if I should write them they would not be credited, and therefore I leave it to the Experimentor.

CHAP. LXX.

Of *Millefolie* or Tarrow, and his great vertue.

THis Hearb *Millefolie*, is well known unto most men; and of many is little esteemed, because it groweth so commonly amongst us. This Hearb being green, is a miraculous and divine remedie, to help any sorts of fresh and bleeding wounds, if ye stamp a handfull thereof, and lay it thereupon the lips being close joyned together, within the space of four and twentie houres it shall be perfectly whole. If yee drinke three ounces of the juyce of this Hearb with new Milk, morning and evening, it will help *Gonorrhea* in short time. It is also an excellent remedie for those that have their Liver and Lungs ulcerated, for this I have proved divers and sundry times in Goats, the which are troubled with a certain infirmitie, the which is called *Bissole* of the Goat-keepers, for they are certain Imposthumes that doe ingender in the Liver and the Lungs, and causeth them to die. I then seeing that in the interior parts of the Goats, made this experience, I took *Millefolie* made in powder, and gave it unto the Goats with Salt, and for the most part they were helped; and after that I cured a number of men and women of that disease, for of that infirmity there die a great number in the world. And with the said order aforesaid, thou mayest save a number, but it must be mixed with *Sal artificiato Leonardo*. Those that are *Entici* and *Tesci* die commonly through Imposthumes, and

and Ulcers that are caused in the Liver, for of this I have seen above an hundred. For after they were dead, I have caused them to be opened to see the experience. You shall understand, that this Hearb *Millefolie* hath a great propertie to heal those Ulcers. And therefore the Chirurgian that understandeth not Physick, can ill help those Ulcers inwardly, because he cannot apply his Unguents and Plaisters, as he doth outwardly. And those kind of Ulcers cannot be known, but of those which have seen them, and have seen the successe of their diseases, and therefore I may well discourse thereof, because of them have passed a great number through my hands, and I have seen them with mine eyes. So that I conclude, that all which I have said is two things, the one is, to see the thing in fact, the other, to have approved Medicines to help them. A most excellent composition of this Hearb, the which helpeth wounds in very short time.

Take this Hearb when it is floured, and readie to feed, and put thereunto *Edellium*, Frankincense, and common oyle, and make thereof as it were Mustard, then distill it with a gentle fire, with great diligence, as ye distill our *Oleum Benedictum*, and thou shalt have a rare Secret against all manner of wounds, so that it causeth the world to wonder at his operation.

CHAP. LXXI.

Of Gentian and his Experiments, approved by mee many times.

THIS Hearb is well known, and his vertue is most in the Root, and is a miraculous and divine remedie for those that have pains within the bodie caused of winde, and also for those that have the Stitch in the side, if yee give the powder thereof in sweet white wine, for presently it taketh away the pain, because his nature is to dissolve winde, the which is caused of oppilations of the Pores through abundance of humiditie, and the Gentian hath vertue to drie and dissolve wind
and

and so Nature doth evaporate the ventositie : And this is the reason why the Gentian doth that effect.

CHAP. LXXII.

Of Imperatoria and his great experience that it doth against pains of the Mother.

THis Hearb is of great vertue in his operation, if his Root be made in powder, and given to eat with Honey unto a woman that is troubled with the Mother, either through cold or heat. For if they be grieved through cold, the *Imperatoria* which is hot, doth dissolve it, and they shall be delivered. If it be through heat, the heat is alwaies windie, because the heat is none other thing, then a humour retained in those parts, the which this hearb by his proper vertue and qualitie doth resolve. So that whether it be cold or hot, this vertuous hearb helpeth them with great speed, for this I have proved an infinite number of times. Moreover this hearb hath great vertue to comfort the stomack, and causeth digestion, and to preserve all the bodie, and for that cause the Ancients have called it *Imperatoria*.

CHAP. LXXIII.

Of Cardo Sancto and his vertues particular, the which I have proved.

THere are many kind of hearbs, the which are called *Cardi*, but unto that which they call *Cardo Sancto*; they have added *Sancto*, because the people should know, that it is an hearb of great value in certain diseases, so that it is to be wondred at for his operation. And that which I have seen, thereof will I write in this place, that is, if yee stamp this hearb when it is green, and lay it upon the wound, it will heal it miraculously, and with great speed. Also the juyce or powden of the said hearb being given to drink unto those that have worms, presently it helpeth them. This Herb being dried and

and infused in *Aqua vite*, and given to drink to any that is grieved with any grievous pains, in short time he shall bee whole. This Hearb is also good for the sight of the eies : If ye make a past thereof with Bread and Honey, and distill it with white wine, it is most excellent. It hath also two great Vertues to preserve humane bodies, the which I have proved, the one is outwardly, and the other inwardly, and they are made in this order.

Take *Carduus Benedictus* when it beginneth to flour, and stamp it grossly, and infuse it in common oyle and *Aqua vite*, with a little Frankincense, and there let them remain, untill they be macerated, then boil them and strain it, then take thereof a third part, and put thereto a little Virgin waxe, and let it boil, untill it begin to fume, and turn to a black colour, then strain it, and keep it in a glasse close shut, that it take no aire, then if yee take one drachm of the oyle with sweet wine cold, it will resolve any infirmitie, and preserve them that use it in health ; with the black liquor yee shall anoint all the body when yee go to bed, cold, the which doth not onely resolve the evill qualitie, but preserveth a man in good state. It maintaineth the hair black, so that it shall not waxe white : It killeth worms in the bodie, with divers other things, that I will leave untill another time.

CHAP. LXXIV.

Of sweet Marjoram, and of his Secrets the which I have proved.

MArjoram hath great and rare vertues, the which I have proved, because others might know them and use them, when occasion shall serve. And first I will write of the juyce, the which is of such strength and vertue, that one ounce thereof being mixt with one drachm of Oyl of bitter Almonds, and one scruple of Mastick in powder, being snuffed up at the nose, untill it come unto the mouth, it purgeth the head of all pains, dissolveth tumours, quickneth the sight, and causeth sleep, and helpeth the head of all infirmities : Also Marjoram

joram put into Vinegar, with Cloves and Cinnamon, and make thereof an *Epihema*, it dissolveth the evill disposition of the stomack, and quickeneth the appetite, and provoketh sleep, and being eaten in Sallets, it comforteth the Stomack marvellously, with divers other vertues, the which I have not seen.

CHAP. LXXV.

*Of the Hearb called Laciola, or Ophio Glossen, of some Ad-
ders tongue, or Lancea Christi.*

THis Hearb is of marvellous vertue, for if it be laid upon a wound, either green or drie, it healeth it marvellously, and with speed, and that it doth by his hidden and secret vertue. The decoction of this Hearb healeth wounds inwardly, and also other offences, it helpeth the Rupture in young children, being new done, if yee lay it thereon, and bind it hard with a Trusse, these Vertues I have seen of this Hearb.

CHAP. LXXVI.

Of Hypericon or Saint Johns-wort.

THere is an Oyle made of the Seed of this Hearb by expression, the which being annointed upon a wound, it doth heal it with great speed. It is also excellent for those which have the *Pitechie* that is, a certain disease so called in the Italian tongue, it is also most excellent against all Poisons. This Hearb is also good against scabbs, if ye annoint them with the juyce, and drinke his decoction, because it quenbeth and cooleth the superfluous heat. And this it doth by his proper qualitie, and hidden vertue.

CHAP. LXXVII.

Of Nettles, and his vertue in many operations.

THis hearb is commonly known among us, and is of marvellous vertue, and his effects are incredible. Nevertheless, I will not let to shew one experiment of it, the which is marvellous, and is this: Take a Capon, and pull away all his feathers from his breast, and beat him with Nettles, and he will call in the young Chickens, and govern them like the Hen. Nettles being dried and made into powder, and given to eat unto a man, it will provoke venereous acts, being used to be eaten in meats, it purgeth the Matrix, it helpeth scabs, if you wash them with his decoction, and mittigateth all pains coming of cold, making a bath thereof; his decoction helpeth the tooth-ach, with many other vertues that I have not proved. But truly I beleieve, that if any would give himself to seek experience in this hearb, he should see strange things. For I have alwayes seen that in these kind of hearbs, that naturally will not be touched, God and Nature hath given great vertue.

CHAP. LXXVIII.

Of Hyssop of the Mountain.

THis hearb hath great vertue, for if his decoction be given to drink unto those that have the flux of Urine, in short time it will help them: The like doth his decoction in wounds imposthumated, for if yee wash them therewith, it will mundifie, and restrain, and bring it presently to be whole. Also if yee make powder thereof, and lay it upon a fresh wound, it will help it presently, and that it doth by his great estranged vertue. It helpeth the Cough, being infused in Wine and drunk.

CHAP.

CHAP. LXXIX.

A great secret of a kind of Betonie.

There is found in the field a certain kind of Betonie, the which is the length of an arm or more, and as big in the stalk as a Goose quill, and it is four square, and the leaf is much like unto the Oaken leafe, and his flour is much like the colour of a Violet, and his seed is black, and much lik unto the grains of Gunpowder, and this hearb in *Lumbardie* is called *Betonica*, and in the Realm of *Naples* it is called *Centragalla*, and of this hearb I have seen great vertues and experience; and especially when it beginneth to flour untill it be seeded: for if yee distill it with sweet Wine, and receive thereof onely the fourth part, it will restore the sight unto those that are almost blind: It comforteth a weak stomack very much, if yee drink thereof every morning three or four drachms. The Fesses which remain in the glasse being mixed with Hony and a little *Zedoaria*, helpeth women that are troubled with the Mother, if they drink thereof every morning ʒ. viii. warm. This hearb being bruiesd with Wine and Salt, and laid upon a fresh wound every three dayes once, helpeth the same with speed: Also if yee put one of his seeds into the eyes, and there let it remain so long as yee may suffer it, it will clear the sight marvellously, for it hath been proved many times. It helpeth those kind of Scabs the which are most evill to be helped, being mixed in this order.

Take the juyce of this hearb, although it be somewhat drie and hard to get forth, and for every ounce of that juyce, put thereunto ʒ. iiii. of the Oil of Frankincense that cometh forth last in the distillation, and boil them a little together untill it begin to fume, then take it from the fire and strain it through a cloth, and when yee goe to bed annoint all the scabs therewith cold, and thou shalt see a most strange cure, never written of before by any man, the which I have proved divers and sundry times, and is a secret to be used on noble personages, because it doth his effect without letting of bloud, and purging, most wonderfull to behold: So that it is to be

accounted rather a divine Medicine then humane ; for truly I have done more cures with this hearb then with any other that ever I used.

CHAP. LXXX.

Of the effects of Wine, and what cometh thereof.

First I will speak of Wine and his qualities. You shall understand, that Wine is a liquour the which changeth into divers kinds differing from his own nature : And first it changeth into Vineger of it self without any artifice, the which can never be turned into Wine again. Also they separate from Wine *Aqua vite*, the which being separated cannot be turned into Wine again. Also Wine maketh, by setting it self, a certain stone called Tartar, the which can never be turned into Wine again, nor yet into Vineger. And thus when the workman doth transmute or change it, it cannot be turned again into his first quality. Wine is very apt to corrupt, and to change into other kinds, but after that it changeth or transmuteth, it is uncorruptible : for when it is turned into Vineger, it is apt to conserve all things Vegetable and Animall that is put therein, but not the Minerals, for by nature it is enemy unto them. There is also separated from Wine *Aqua vite*, the which is conservatrix of all Medicines ; for when it is circulated and made into a *Quintessence* it becometh celestiaall, as I have shewed in my other books, and therewith thou mayest help many infirmities, because it mittigateth all pains, and dissolveth in a manner all infirmities, and especially when it is compounded in this manner.

Take of that *Quintessence* four parts, Oil of Sulphur and *Rarioll* of each one part, Julep of Violets sixty parts : Mix them all together, and it will be of such vertue, that if yee give 3*.i.* thereof to drink to one that lay at the point of death, it would recover him, because it breaketh choller, preserveth the stomack, causeth an appetite, and helpeth any sort of Fever, and preserveth both men and women in lusty state, if they

use

use it oftentimes; for these experiences I have seen divers times. Also of the Tartar yee may make Oyle, the which is of marvellous vertue, both in Physick, Chirurgie, and Alchimie. There is also drawn forth of Tartar, his spirit and oyle in this order, as *Andernacus* writeth, the which is most profitable against sundry infirmities, and the order to make it is thus.

Take white Tartar and beat it to powder four pound, and put it into a stone pot or glasse well-luted, and set it in a furnace to distill with a great Receiver close luted, least all the fumes come forth or break the glasse, then give it first a small fire, and so increase it as though thou wouldest draw a strong water, and so continue it untill there come forth no more spirits, then let it wax cold, and take forth the liquor, and put it into an upright glasse with his head and receiver, and distill away the water in *Balneo*, then take that oyle which is in the bottome, and distill it in Sand or Ashes, and there will come forth at the first a yellowish oyle, and so by little and little it will change colour, and become blacker and blacker, and thick like unto a Balme, or a Sirrup. You shall understand, that the first Liquor separated in *Balneo*, is called *Liquor fecularum vini*, or *Spiritus Tartari*, the oyle which yee rectified in Sand, is called *Oleum fecularum vini*, five *Mumia fecularum vini* the which is most effectuell and profitable in curing all running Ulcers that goeth creeping upon the flesh, and especially those that come *Ex lue venerea*, for this *Mumia* doth so cure those malign Ulcers, that their malice can hurt no more, but shall be quite extincted: Being drunke with wine, it doth break and expell the Stone in the Reins and Bladder, it provoketh Urine and purgeth Ulcers. Furthermore, 3. i. of the liquor or spirit of Tartar, being drunke with water of Fumitorie or *Hirundinaria* or such like, as is most convenient for *Pustulas gallicas ex anthemate ericipelas*, the Dropsie, Water betwixt the skin and the flesh, Fevers, *Menstrua*, and all obstructions of those parts; it will work all those effects more effectuell if it be taken with water of Triacle, the which is made as hereafter followeth. Also yee shall understand that this spirit of Tartar must be rectified four or five

five times from the calces of his Fesses in *Balneo*, to take away his stinking smell, and then it will be the purer and more effectuell, and this is the making of *Aqua Theriacalis*.

Take Triacle of *Alexander* that is perfect good, ℥. v. red Myrrh, ℥. ii. Saffron, ℥. ℞. mix them together in a glasse, and pour thereon, ℥. x. of the spirit of Wine, and then set them close stopped to digest, then distill it according unto art; sometime they put into this water 3. ii. of Camphire especially when it is used in hot burning Fevers and Inflammations, and then it is called *Aqua theriacalis camforata*, this Composition following being drunk, hath a singular piercing vertue. Take *Spiritus calcanthi*, ℥. i. *Liquoris fecularum vini correcti*, ℥. iii. *Aqua Theriacalis* ℥. v. give thereof 3. i. in strong wine or other convenient liquor both for the aforesaid defects, and also to prevent and cure infinite other diseases.

CHAP. LXXXI.

Of the qualitie of Vinegar, and his Secrets.

Vinegar is made of wine, and of water. Whereas there is wine, they make it of wine, but in those Countries where there groweth no wine, they make it of beer and ale, in stead of wine, the which Vinegar is very strong. Neverthelesse, it hath not the vertue and qualitie of that which is made of wine, because his nature is to preserve those things which are put therein, as is said before. If yee doe distill Vinegar in *Balneo* untill it remain drie, and then burn those Fesses untill they come white, and then lay them in a moist place, it will turn into Oyle, the which is of such vertue for mans bodie, that it is not to be credited, for if yee give thereof a small quantitie to drink, it will dissolve the Gravel, and Stone in the Bladder. And therefore this is a worthy secret to be known, the which was never revealed before to any man: As for his other vertues, they are known to all men. Distilled Vinegar being mixed with a little oyle of Tartar and *Aqua vita*, preserveth the face, and maketh it fair, but if it were not a sin to, offend God, I could say such great and strange things of distilled Vinegar,

Vinegar, that it would cause the world to wonder at it, but for troubling my conscience, I will hold my peace for this time, and leave this to be sufficient, which I have written already.

CHAP. LXXXII.

Of the Fesses of Wine, and of his Secrets that I have found out.

THAT which is, called *Alum du Fesse*, is the Fesses of Wine burnt, the which I have spoken of in other places, but here I will shew thee a great and rare Secret, never written before by any man, the which shall beto the honour of the Physitian, and this is the Secret.

Take the Fesses of *Aqua fortis*, made with Roch Allom, *Sal Niter*, and *Vitriol* two pound, *Alum du Fesse* two pound, mix them well together, and put them into a Furnace to calcine, untill it become to a hard stone: and when it is calcined, make it presently into powder, and set it four or five nights in the ayre, and it will turn moist, then take six pound of pure *Aqua vita* without flegm, and put therein the same powder, and so let it remain eight daies, every day stirring it once, then pour of that part which is clear, and keep it as a precious Jewell, then take the Fesses and calcine them again, as yee did at the first, and make them in powder again: And this powder mundifieth all filthie and stinking sores, and with this water thou mayest help them, if that the workman can apply it with reason. Also with this water may be done great cures in Physick, if it be given as it ought to be. Also of the said powder there may be made Pills and Potions, that worketh miracles in the world, as I have seen divers times.

CHAP. LXXXIII.

Of Verjuyce made of Grapes, and his Secrets.

VERJUYCE is the Juice of unripe Grapes, the which is kept to dresse and season meats, to give them a better taste, and

and it is of great vertue, and appropriate for many things. But when it shall be distilled with Hony, and *Allum du Fesse* in a Limbeck of glasse, it will be a miraculous remedie for Imposthumes that are very hot. It maketh women fair and shining, if they wash them therewith. But if this be mixed with oyle of Talk, it will restore the sight unto those that are almost blind. Also two drachms of distilled Verjuyce, with two drachms of the juyce of Betonie, and four ounces of Milk being used, will make a man very luxurious, and help a weak back. Also Verjuyce being distilled, will bring an appetite unto those that have lost it. And all these are with great reason, for yee shall understand that the Verjuyce without any other Artifice, doth mundifie the stomack, and loose the bodie, and purifie the blood: The Honey is Cordiall, and is hot by nature, and dissolveth winde, the *Alum du Fesse* drieth, and destroyeth all the evill humours: The Talk is bright and shining, and his whitenesse doth penetrate very much: The Betonie comforteth the stomack, and is windie: The Milk is aperative and nutritive, and therefore consider well thereon, and thou shalt find it reason and experience that I have said.

C H A P. LXXXIV.

Certain Secrets of Animals, and first of the Oxe.

THe fat of the Oxe is very appropriate to Unguents, to help all manner of sores, because it comforteth the place offended, and mittigateth the pain; but when this grease or fat shall be distilled with Turpentine and Wax, it will work Miracles in divers operations, of the which I will not speak in this place. There is in the throat of divers old Oxen certain knots or kernels as a man may term them, the which are of the bigness of an Olive, some are bigger and some lesser, according to the age of the Oxe. Take of those kernells, and hang them up to drie in the shadow, and make thereof powder, and of that powder give every morning, *℞. ʒ. unto*

unto those that have the Dropsie, and in short time they shall be helped. Also the sinnewes of an Oxe being dried, and made lint to make tents or stoppings, is most excellent, and will work great effects, and this is one of the Secrets, the which I never meant to reveal untill death. The blood of a young Bull that is not gelded, being drunken as it is warm, is most strong poison, there are also divers other things, the which I would write of this Beast but for tediousnesse sake.

CHAP. LXXXV.

Of the Goat.

THe fat of the Male Goat before he is gelded is of much vertue, because it comforteth all members that are offended, as well inwardly as outwardly: If yee annoint any that hath the Flux with the said grease, it will doe him great pleasure. Also the dung of the Goat is most excellent to mollifie sinnewes that are indurated in any place, and therefore this dung being put into Unguents appropriate, of force must work great Effects.

CHAP. LXXXVI.

Of the Horse and his Vertues.

THe Dung of the Horse is of great vertue, for if a man were lame, and indurated through grosse and viscous humours, let him be buried in fresh warm Horse dung two hours, and in ten or twelve daies he shall be helped. The fat of the Horse is very hot and penetrative, and especially that in the neck, where the Main groweth. Also the fat being distilled with the rosin of the Pine tree and Myrrh, is miraculous against shrunk sinnewes.

CHAP. LXXXVII.

CHAP. LXXXVII.

Of the Dog and his Secrets.

THE Dog is an amiable Animall above all other unto man, for he understandeth in a manner what a man doth say; and from the Dog is taken many wholsome things for man, for of the skin they make Gloves, and such like, the which are wholsome for them that wear them. The fat of the Dog is very hot and piercing, and dissolveth all pains that come of cold. The dung of a Dog is profitable to dresse Leather withall, also his blood mixed with Hogs grease, and the Ashes of a Vine, dissolveth all manner of swellings, that come in divers parts of the bodie.

CHAP. LXXXVIII.

Of the Cat and his Vertues.

THE Cat is very hot, above all other animals, that appertain unto the house, and his fat is of such heat, that it is incredible to be spoken of, and he is never in love, or goeth a catterwalling, but in the coldest weather. The Brain of the Cat is of such a heat, that if any doe eat thereof, it will make him mad; if yee annoint certain places of the house with the fat, it will cause the Mice to run away, fearing least the Cat were there, and that is by a hidden propertie. There ingendereth in the flesh of a dead Cat certain putrified Worms, the which afterward become a kinde of Flie, that are called *Taphani*, the which is a very great enemie to the Oxe, and all other Cattell, for they will run away from them, for if they be bitten therewith, they will in a manner be mad.

CHAP. LXXXIX.

Of the Hare and his Secrets.

THE blood of the Hare being dried in the Furnace, and made into powder, helpeth those much, which are troubled with

with the stone and gravell, giving it to drink with the juyce of Pelitory. The hair of the Hare serveth to stench bloud in wounds. The Testicles of the Hare dried in a Furnace, and made into powder, and being drunk, provoketh venereous acts. The Gaul of the Hare being distilled with Hony and *Aqua vite*, is a miraculous remedy for the sight of the eyes, putting therein every night one drop when yee goe to bed. There is yet a great vertue in the Hare, that if I should reveale it, the world would wonder at it, and therefore I omit it unto the ingenious.

CHAP. XC.

Of the Frog and his secrets.

THESE Frogs are of great vertue in divers operations; for their fat helpeth the Leprosie if ye annoint them therewith, and is a most miraculous thing for those that are burnt, or scalded with water; for if yee annoint them therewith, it will help them quickly, and leave no scar. But if this fat be distilled with *Mirr*, and *Aqua vite*, and accompanied with *Aloes*, and the juyce of *Brassica Marina*, called *Soldanella*, and thereof made Pills, they will be of so much vertue, that one scruple or two of those Pills being given oftentimes unto one that hath the Dropsie, they shall be helped quickly, and hereof I have had great experience, to my great honour and profit of the Patient.

CHAP. XCI.

A discourse upon certain stones, and their qualities in Physick and Chirurgery: and first of the Marble stone.

THESE are a great number of stones that the Majesty of God hath created in the world, of the which I will make mention of some, as well Minerall as Artificiall, because the Physitian as well as the Chirurgian, may be served therof in their affairs, although it be hard to have knowledge of those things,

things, because they are much differing one from another, and grow in divers parts of the world: yea, and although they be brought unto us, yet they are so unknown, that we cannot know the thousand part of their vertues and qualities. And to begin, I will write of the Marble, the which is a white stone, like unto Sugar when it is broken, and it is of great vertue in Chirurgery, for when it is brought into calkes, thereof may be made an Unguent of great vertue in this order. Take of that calkes, and lay it to steep in fair water, so that it may be covered four fingers, then stir it eight or ten times a day, and then let it wax clear and settle, then pour it off, and put on more, and doe as yee did before, and when the water is settled clear pour it off again, then take of that calkes what quantity you will, and with Oil of Roses make it into an Unguent, the which is marvellous for such as are troubled with heat, for it drieth, and cooleth, and setteth it in good disposition, so that with ease it may be healed.

CHAP. XCII.

A Discourse upon Lapis Ematites, and his vertues in Chirurgery.

THis *Lapis Ematites* is a stone like unto the Mine of Iron, the which if it be ground into powder will be red like unto Sinaper, and thereof thou shalt make an Unguent in this manner. Take Oil of Roses four ounces, Auxungia two ounces, new Wax half an ounce, Turpentine one ounce, *Lapis Ematites* in most fine powder three ounces, mix them well together in a Copper pan with a small fire, untill it begin to give certain fumes, or smell, and it will be black, then take it from the fire, and alwayes stir it untill it be cold; and then it will be hard like a Cerot, the which is miraculous in healing corrosive Ulcers. Also this stone being in fine powder, and made into a Lineament with Vineger, Oil of Roses, and a little Litarge, helpeth Scabs, and quenbeth their heat, and cooleth the blood: Also two drachms of this powder being eaten with Sugar rosate, helpeth those which have inflamma-

tions

tions in their stomach with speed. This stone hath also divers other vertues, the which I will leave at this time.

CHAP. XCIII.

Of the stone of Iron, which some call Loppa.

THese stones which the workmen take from the Forge, that are called *Loppa disferro*, are of great importance, if we may beleve the *Alchimists*, because they say, that this stone is the beginning of their Stone, &c. Yee shall understand, that this stone is most necessary both in Physick and Chirurgery, when it shall be well prepared as it ought to be: and his preparation is in this order. Take that masse of matter and stamp it, and searce it very fine, and then put it into a vessell that is apt to resist the fire, and set it in a glasse Furnace for twenty or thirty dayes, and then it will be a red masse, the which yee shall beat into an inspalpable powder, the which if thou wilt use in Physick thou maist dissolve in Vinegar, and when it is dissolved keep it for inflammations of the Liver and Stomack, the which thou mayest give with any kind of Sirrup appropriate, for this is a miraculous Medicine against the flux of the body. Also if yee make an Unguent of the said powder with Oil of Wax, of Frankincense, and Eggs, it will work strange operations in Contusions and Dislocations of bones, laying it thereon very warm, because it resolveth all alteration, mittigateth the pain, and comforteth the place offended. Yee shall understand, that it was never made of none but of us, which ever seek new Medicines and goodly experiences, to pleasure the world with that Art.

CHAP. XCIV.

Of Lapis Judaicus and his form, and wherefore it serveth in Physick and Chirurgery.

THIS *Lapis Judaicus* is a certain stone, the which is like unto the similitude of the Cuckows Egge, and is of a grayish colour

four and rough, and within it is another stone like unto a Nut, and this stone is of a great vertue in his operation; for if it be beaten into powder, and dissolved in distilled Vineger, and then mixed with Sirrup of *Saxifrage*, and given to drink to those that are troubled with gravell, it will cause them to avoid it in their Urine: and to break the stone, they shall mix the powder with Hony, and lay it on plaister-wise upon the Reines, and it will break the gravell with speed. Moreover, this Stone hath two rare vertues, the which I will not write of in this place, but I would counsell those that carry them upon their bodies to have two, a Male and a Female, and look upon them every day once, for of this stone I have seen great experience.

CHAP. XCV.
Of Lapis Lazuli and his operation.

Certain wise men in the world that have made great consideration of this stone, say, that this is the stone of gold, because it is mixed with Azure, white and yellow, and also other colours; but I find that in many places of the world, they have the Mine of gold, and yet they find no *Lapis Lazuli*; and therefore it is a signe that it groweth in places where Nature doth produce it in that form. And for that which I have seen of *Lapis Lazuli* is, that if yee give it inwardly it provoketh vomit, and helpeth the Quartain Ague: And I have proved to calcine it in the Furnace where they bake Bricks, and when it was calcined to dissolve it in *Aqua vite*: the solution helpeth many infirmities, giving it inwardly, and especially maligne Fevers. Also being put in maligne sores, it bringeth them to so good a temperature, that it is miraculous, and not credited, except of those that see the experience. And at this time I am seeking to bring it to a certain perfection, the which shall work miracles, and hitherto I have had good successe, for thereof I have seen great miracles that causeth the world to wonder: And yet of late I have found an Oil made of the same Stone, that provoketh sleep, and causeth quiet

quiet rest, and is marvellous for the sight of the eyes, annointing the head, the eyes, and the stomach therewith when yee go to bed: For of this I have seen an infinite of experiments, and I swear by that I am, that with all the travell that I have had, I never found a better thing then this Oil; for if yee annoint the Gout therewith, presently it taketh away the pain, and inflammation, or alteration, but the reason thereof I know not, because as yet I had no leisure to consider thereof: But by the grace of God, at the next impression I will set forth some notes of their experience that I have seen in the Art.

CHAP. XCVI.

Of the Flint-stones and their vertues.

THe flint is a stone, the which if it be stricken with Iron or Steel it will give fire, and his vertues are great both in Physick and Chirurgery; and also in divers other Arts. First in Physick it hath vertue to dissolve the gravell in the Reins and Bladder, if ye give thereof two drachms with unripen Wine, and this it doth by his proper quality and hidden vertus. In Chirurgery it hath great vertue, for being ground into most fine powder, and made into an ointment with Oil of Roses, and Wax, it mittigateth all inflammations; and taketh away the pain of the sore, because it cooleth and drieth. Moreover, this stone is used of those that make Glasse, to make their composition with their Ashes and *Maganeses*. There are yet a great number of vertues, the which I leave unto the Experimentour.

CHAP. XCVII.

Of the white stone which some call Allum, Scalebta, or Gesso.

THis *Allum, Scalebta, or Gesso* is used much in Italy to make Lime of, I suppose it to be that which is called Muskovie Glasse, or *Lapis Specularis*; this is very necessary both in Physick

Physick and Chirurgie, because it is by vertue attractive and drying, and helpeth much against burning Fevers, tempering it when it is burnt like flower with Vinegar, and when it is tempered, lay it presently upon the Reins, and lay it just the length and largenesse, and so let it remain three or four houres, because it draweth like Boxing Glasses, and so leaveth the Reins cold and eased: and so by that effect it doth great pleasure in those kind of Fevers. It helpeth also in Ulcers if yee make a paste thereof with common lye, and lay it thereon eight or ten houres, and then change it, for of this I have seen strange effects.

C H A P. X C V I I I . -

Of the Stone called Lapis Amiante.

THis Stone called *Amiante*, as all they which have written thereof say, is a stone like unto *Cycile*, or *Allum an plum*, but not so white, of the which stone there is found great quantitie in *Cyprus*, and there they spin it like as it were Flaxe, and doe make thereof Napkins and such like, and when they are foul, in stead of washing them, they make a great fire, and lay them thereon, and so make them clean and white, for the experience thereof I have seen, and that which I have said, is in the *Lapidarie* of *Dioscorides* and *Plinie*, and *Petro. Andrea*, *Matthiolus* *Sanesie*. And hereof I will shew thee a marvellous strange secret, the which I have proved, and is this. Take of the said stone and make it in powder, and mix it with crude Lead being in powder, as I have shewed in my *Caprici Medicinale*, with Tutia prepared, the composition thereof is this. Take of the stone \mathfrak{z} . iiii. Lead, \mathfrak{z} . xii. Tutia \mathfrak{z} . ii. Mix them and calcine them in the fire, and when they are calcined, beat them to powder, and lay them to steep in strong Vinegar in a glasse, and so let it stand a moneth stirring it every day once, and then at the moneths end let it boile on the fire a quarter of an hour, and then let it settle untill it come clear, then take of that Vinegar as much as yee will, and mix it with as much oyle of Roses, stirring it untill

untill it come to a bodie, the which is a precious linament and rare, for if ye annoint the white scall or such like scabs on the heads of young children, it will heal them with great speed. Also for Scabs and Itch in the legs it is excellent, if ye annoint them therewith every night when you go to bed. This Stone serveth also when it is dissolved by it self in *Aqua vita* and Sugar, for those women that are troubled with the whites; for if they drinke thereof every morning a little, it helpeth them quickly. I beleieve this Stone hath many other vertues which I know not.

CHAP. XCIX.

Of the Saphire, and his vertues in Physick.

Saphires are certain stones, like unto Azures, small, and are transparent, the which if thou wilt use, it were necessary to be cunning in the knowledge of them, for otherwise yee may be deceived. And furthermore, above that which many Philosophers have written thereof, I have found two goodly experiences never known before, and are these. First to make the heart merrie, and to help the passions of the same, the which ye shall use thus.

Take thy Saphire, and stamp it very finely, and dissolve it in Vinegar, or with the juice of Limons, and when they are dissolved, take thereof 3 i. with as much of our *Elixir vite*, and of Oyle of Honey 3 i. and a little of the Julep of Violets, and give it to drink unto those that have the aforesaid infirmities, and thou shalt see miracles of their operation. I hope ere it be long, to set forth a great and strange secret of these Stones.

CHAP. C.

Of Red Corall.

Red Corall is a stone, the which most commonly doth grow upon baked stones or bricks, and to approve it to be so, there is a certain Island of *Barbarie*, the which is called Tobacco, the which was sometimes inhabited, but sithence the Sea hath over-run a great part thereof, and so the stones of the houses, and the Bricks were scattered in the bottome of that Sea, and

at this time the *Genoes* gathered a great quantitie of Red Corall, the fairest in all the world. I call to remembrance that in the yeer 1549. I being in *Messina*, a famous Citie in the Realm of *Cicilia*, I saw a Fisherman cast his Net in the gate hard by the tower called *Salvatore*; and he took up a branch of red Corall that was grown upon a Brick, and was of such greatnesse and beautie, as had not been seen in two hundred yeers before. So that by this I have proved, that the Corall doth grow upon Bricks, or baked stones, and these have great vertue in Physick and Chirurgerie, when they be dissolved in the juyce of Limons, or distilled Vinegar. For howsoever it be taken inwardly, it comforteth the stomack, and maketh the heart merrie, dissolveth the Fever, and not without great cause. For it is so good of nature, that our nature doth desire it. Corall being calcined and dissolved with *Aqua vita*, or with our Quintessence of Wine, helpeth very much against Ulcers, because it taketh away the pain presently, and mundifieth, and incarnateth, and cicatrizeth. Of this Corall ye may make Lozenges, or such like, the which are very Restorative.

CHAP. CII.

A Discourse upon the Stone Salt.

There is found a Salt in the Realm of *Naples*, in the Province of *Calabria*, in the state of the Prince of *Besignano*, in certain Mountains that are of the Mine of Salt: I doe verily beleve that this Salt is a fifth Element, because Salt would be called no other then wisdome, as a man may say, taste. And to prove that which I have said, yee may see that the world cannot live without it. Moreover this Salt serveth much in Physick and Chirurgery, for they put it into Clifters, and lay it also upon wounds. But I have found a way to prepare this Salt sweet like Sugar, but yet Salt, and is of such a pleasant tast, that it comforteth them that use it, and this is called *Sal conditum Leonardo*, the which Salt is good against Worms, and comforteth the stomack, causeth an appetite, purgeth the Urine, with a number of other

other vertues. And the order to take it is thus. Yee shall take thereof half a spoonfull in the morning at one time, and also use it in stead of Salt to your meat, and season your meat therewith. Also if any have pains in any part of their bodie, annoint it with this Salt, and bind a cloth thereon, and it will be helped.

Hereafter followeth the Vertues of certain Mineralls, and mean Mineralls. And first of Vitrioll.

CHAP. CII.

Certain Secrets of Vitriol.

IN Vitriol are many Secrets which untill this time have been hidden, by meanes of which there may be done many strange and great matters in divers operations, not onely in Physick and Chirurgery, but in many other things. Ye shall therefore take Vitriol and put it in a pot, and make him sweat untill yee see him weep; the which sweat being taken from him, is a mortall enemie unto sharp Fevers, when it is drunk with sodden or distilled waters. Also if those that have the *Etica* or Tiffick doe drinke it with *Mel Rosarum*, it will doe them great pleasure, it serveth also to make the hair of the head or beard black. Then if that by force of fire yee cause him to vomit a black liquor, it will be a thing very apt to dissolve any humour, the which in short time will dissolve any pain. For if ye put it into Gangrena, or other putrified Ulcer, it doth mundifie it with great speed: It mortifieth Warts Chaps, Fistulaes, and any kind of those humours. If it be drunken with Wine or other liquor, it is good against Fevers of any qualitie. Then his Feces being reduced into water with Vinegar, and his Salt being taken out, it is of such vertue, that in a manner it will make men immortall. And above the aforesaid matters, in Alchymie it worketh strange things, for by the meanes thereof they may make the great *Amalgam* of *Mercurie* and *Mars*, wherewith may be done great matters, and happie shall he be that goeth to work that way. For with *Vitriol*, *Mercurie* and *Mars* is made full glad the Master of the Art.

CHAP. CIII.

Strange secrets of Roch Allum.

IN Allum are great vertues, and especially in Roch Allum; for the water being separated from the Feces, and accompanied with our Quintessence, worketh most strange cures, and especially in desperate diseases: And the Feces which cannot dissolve, when with fire they shall be brought to perfection, and accompanied with *Mars*, they shall be apt to heal any sort of Ulcer inwardly, and with speed take away the pain, and not without great reason: for the Roch Allum is *Anima Terra*, a firm Element, and that which dissolveth and turneth all things into his nature. *Mars* also is *Anima Terra*, and is that, in which is found all vertue and richnesse: But he that is not expert, let him not settle himself to this enterprife, least it fall not out right; for he that cannot prepare, calcine, dissolve, and congeale, shall never doe any thing that is ought worth, therefore it were better to leave then meddle.

CHAP. CIV.

Of Orpiment and his nature.

THIS Orpiment is a stone, as it were, made of scales, and is of divers colours; there is white, and yellow, and red like blood; neverthelesse, they are all of Sulphurous matter, the which burneth visibly like Sulphur, of the which I know no use, neither in Physick nor Chirurgery, although that some Chirurgians doe lay it upon sores to dry them, the which they doe for want of reason or knowledge: With this Orpiment, being mixed with *Calx viva*, and strong Lie, and so made into an Unguent, they use to take away hair: It serveth also for Painters to make a yellow colour like Gold, the which if it be burned, it changeth into another colour. This serveth for infinite uses in *Alchimie*; for his sublimation being made with *Sal niter*, and *Tartar*, when it is white, and Amalgamed with Quick-silver and fine Silver, and given in projection upon *Venus* purged, it will make it very fair and white, and much

like

like Lime. Orpiment is dissolved, by way of calcination with strong Vinegar, until such time as his substance be taken away; then let it settle and wax clear, and vapour away that clear part, and in the bottome yee shall find the whitenesse of Sulphur, the which being fixed with sufficient order, it doth blanch all metals, and this is called the Quintessence of Sulphur Minerall: This serveth for many other uses in *Alchimie*, the which I will leave until another time: But this which I have written is most true.

CHAP. CV.

Of Cinaber Minerall, and wherefore it serveth.

THis Cinaber is of two kindes, Mineral and Artificial; the Mineral is a stone of the colour of Iron, the which being ground into powder it will be red like bloud, the which is of a great drying nature, by the reason that it containeth in it Sulphur, it drieth maligne Sores, and being made in a Perfume, it helpeth the mouth being ulcerated, and being made into an Unguent, it cooleth greatly; also being dissolved in Vinegar, it mittigateth the pain in maligne Ulcers, and healeth them in short time; his sublimation being made with Salt and Tartar, blancheth Copper and Lattin like to Silver.

This stone serveth also to burnish Metal or Silver therewith. The artificial Cinaber is made of *Sulphur* and *Mercury* by way of sublimation, the which serveth for divers uses; as for the Painters, or to write with; also to make drying Unguents, and for fumes against the Pox, with divers other uses, the which I leave at this time.

CHAP. CVI.

Of the secrets of Salt, and his royall vertue.

THere is in Salt a great vertue, and his secrets are of great force, for if Salt be dissolved in the mighty water of *Vitriol*, together with *Mars*, and then caused to vomit with great heat, until it remain in a dry powder, and then circulate it with our Quintessence of Wine and Honey the space of a moneth,

the

the which if the workman can doe, he shall make a miraculous Medicine, which by his vertue and hidden quality, will serve against divers great infirmities, because his nature is to preserve the body in his strength, and to discharge all evil humours that may offend Nature. But to speak of some particular thing, I say, that this glorious Medicine doth help the Fever Hectick when they are new begun, giving thereof a little quantity with water of *Vervane*, *Agrimonie*, and *Betonie*; with the water of *Fennel* and *Selandine*, it restoreth the sight unto those that are obscure; it helpeth also the flux of the body, with divers other things, the which I will not utter in this place.

C H A P. CVII.

Of the secrets of common Salt, and his vertues.

THere are three sorts, or kinds, found of common Salt, the one is natural, the which is found in Mountaines, as in *Naples* in the Province of *Calabria*, where are great Mountaines of it, and also in *Spain* in the Isle of *Anvisa*, and this is the Mineral Salt. The second kind is Artificial, as is made in *Germany* in their Cauldrons. The third kind is also natural of the Sea, which is made upon dry sands in pits, by force of the Sun; but the most sweet and savourest is that which is made with fire, because it is purified and clean: The Salt of the Mountain is of more vertue then all the rest in Physick; for when it shall be calcined forty dayes together in a Furnace, and then dissolved with our Quintessence of Honey, so that there remain no Feces, it will be of such vertue, that in manner it will revive the dead, if you give them thereof a spoonful. With this the antientest Doctors did marvellous things, and they called it the Salt of Wisdome, for he that knew well his vertues would marvel thereat. This Salt serveth also against the infirmities of Oxen.

C H A P. CVIII.

Certain secrets of Salt-Peter.

Salt-Peter is a certain kind of salt of Urine, the which is straken out of the earth by art, and is most wholsome against
divers

divers infirmities; for when it shall be calcined thirty dayes together in a Furnace, with as much Tartar, and then dissolved with our Quintessence, accompanied with the spirits of Cinamon, Ginger, and Cloves, it will be a most wholesome Medicine, and will cause the Professors of the Art to be amazed at his operation, for it helpeth the Hectick, and Dropsie, and divers such like infirmities, the which I will not speak of in this place, fearing that they will not be credited: Nevertheless, those that are disposed to travel on that matter shall find their desire, and reap great fame in the world.

CHAP. CIX.

Certain secrets of Allum du Feces.

THis Allum is made with the Feces of Wine, in this manner. You shall understand, that in those Countries where they make Wine, they put it in vessels, and lay them towards the East, and then in certain space there setteth great quantity of Feces, the which being put into certain bags, and hanged up to dry, the humour runneth out, and the Fesses remain in a hard masse, the which afterward is dried and burned, and the ashes thereof is called *Allum du Feces*, in the which are found great secrets; for without this certain colours cannot be dyed: It maketh also womens hair yellow, and taketh away all spots or staines, and the like vertue it hath in our Physick, if that the workman were able to prepare it as it should be, for it will transmute one complexion into another.

CHAP. CX.

A great secret of Gold.

GOLD, which *Alchimists* do call *Sol*, is a metal of such importance, that it is superiour of all the rest in vertue, weight, and prise, and of brightnesse and fairnesse, and is that, with the which may be made a Medicine, that in manner giveth life unto the dead, when it is prepared with the fire, and accompanied with *Mercury*: Then with our two Quintessences it may be dissolved by and by, and by way of circulation it may be separated

separated from all companie, and when it shall be dissolved, you may give it to help against any great infirmitie, if thou knowest how to apply it conveniently.

CHAP. CXI.

A great Secret of Silver.

Silver, which we call *Luna*, is a Metal very bright in whitenesse and next unto gold, for of it may be made marvellous things, especially in dangerous infirmities that are of importance. For being prepared and reduced into his first matter, it may be accompanied with our Quintessence, and make thereof a drink that will be very profitable against the Leprosie, and this composition shall be given in the broth of a Chicken unto those that are *Asmatick*, for it will doe them great pleasure, and cure all those that are troubled with the Leprosie. It maketh also womens faces shining and marvellous fair. But when it shall be further prepared, it will restore the sight unto those that are almost blindethrough debilitie. Also if it be used in Alchymie, it will work strange effects.

CHAP. CXII.

Certain Secrets of Saturn.

Saturn is that metal which we call Lead, in the which is found great secrets both in Physick and Chirurgery. For when it shall be brought into powder without fire or other mixture, but onely grinding it in a brazen mortar with the spittle of a man, untill it become into fine powder, it comforteth much against all corrosive and malign Ulcers, because it cooleth and drieth miraculously, but when *Saturn* shall be calcined and dissolved in Vinegar, and his Salt taken forth, and then that Salt dissolved in our Quintessence, will help many infirmities, and especially those that are caused of humiditie, and caliditie, because it dryeth and cooleth by his Nature. Also an Unguent made of the calx of Lead, serveth against divers sorts of Sores. Also if the Workmaster were diligent, with Lead, *Feretto* of *Spain*, Vitriol, and *Tutia*, he might

might make a metal like unto Gold of the Duckett, of the which he might receive a great benefit.

CHAP. CXIII.

Of the secrets of Copper.

When *Venus* shall be well prepared, and with art of fire shall be well calcined, and done thereunto what is convenient, it will be valiant in his operation. For of it is made an unguent, that mundifieth sores with great speed. Also therewith is made a water, that helpeth all kind of crude infirmities in the eies: It helpeth Scabbes, and is of great profit against the white scall, warts on the privie parts, and sores in the secret parts. For it resolveth them very vell. Moreover if the workman be his crafts master, he may bring it into such an extream whitenesse, that it shall appear like *Luna*. Also if he can amalgam it with *Mars* and *Mercury*, and give him his cocture, he may draw forth a great quantity of *Sol*.

A great Secret of Copper, as concerning Chirurgerie.

Take *Sal Niter* lb. ii. Roch Allom half a pound, *Sal Gem*. four ounces, *Vitriol Romane* one pound, Soot of the Chimney three ounces, mix these together, and distill thereof a strong water according to art, that being done, put the water into a Retort, and for every pound of water, put thereto four ounces of *Verdegriese* finely ceased, then set thereunto a Receiver, and give it fire according to art, untill all the fumes be come forth, then let it coole, and break the glasse, and take forth that which remained in the bottome, and beat it to powder, then put that into another Retort, and put thereon as much distilled Vinegar as the powder weighed, and distill it againe, untill there come no more fumes, then let it coole, and break the glasse, and take forth the matter, and grind it to powder, and keep it in a glasse that it take no aire. For this is most marvellous in ulcerated and putrified sores, because it mundifieth, cleanseth, and incarnateth, and with great speed bringeth them to be whole with small paine, or none at all: If ye make an unguent thereof with oyl of Roses, Wax, and Frankinsence, it helpeth all manner of sores with speed.

CHAP. CXIV.

Of the Secrets of Jupiter or Tin.

I*upiter* is a shining Metall, by the means of which all the other Metals become shining, and are preserved, and in this is found great vertue and experience, both in Physick and Chirurgie, and also in Alchimie. For when it is well prepared, and reduced into a potable water, it will be a glorious Medicine for the solution of the Hectick, Tiflick, and Dropsie. But if it be brought into a Quintessence, and accompanied with our Quintessence, and the Quintessence of Honey, it will be a precious Medicine to restore the sight of the eyes. Also if the Chirurgians could well prepare it, after it is calcined, and make thereof an Unguent with things appropriate, they might doe strange cures therewith. Moreover if the *Alchymists* could reduce him to his perfection, it would be a Medicine of great price. For if they could joyn it with *Venus* purged and well prepared, it would be as white as *Luna*, and then he that had a Medicine appropriate, might bring it to a perfect bodie.

CHAP. CXV.

Certain Secrets of Iron.

I*ron*, which the *Alchymists* doe call *Mars* is a Minerall, the which is appropriate against divers and sundry infirmities when it is well prepared and dissolved, the which is done in this manner.

Take Iron filed in powder, and dissolve it in strong water, the which solution will be red like bloud, then vapour away that water untill it remain in a red stone that hath no moisture left in it, then break the glasse, and grinde it to fine powder, and wash it with fair water, untill the water remain sweet, then dry it on a great fire, and grinde it again, then put it into a glasse with a long neck, and put thereon Vinegar distilled likewise, and set it in warm horse-dung thirtie or fourtie dayes, and the powder shall be dissolved into clear water,

clear water, of the colour of bloud. And when that thou seest it all dissolved into water, vapour away the Vinegar, and there will remain a stone blackish of colour, which take forth of the glasse, and grind it to powder, then dissolve it in rectified *Aqua vite*, and then shall be finished the solution of Iron Physically, the which thou maist give safely when need shall require, and chiefly against Fluxes of the body, against spitting of bloud, the Emeroids, Scabs, and also for the Leprosie, and Tisick, and Hectick. And this is the true solution of Iron devised by me, and I promise thee, that this is one of the greatest Secrets that may be found in the world: and his virtues are such and so many, that I cannot expresse them. And therefore I would wish all Physitians, and Chirurgians, to follow this glorious enterprize worthy of praise, by the which meanes men may come to great perfection in Physick and Chirurgerie, if they can use it when time and place shall serve.

CHAP. CXVI.

Of the Secrets of Mercurie.

Quicksilver is a liquid Minerall and Volatile, the which the Alchymists call *Sulphur volatilis*, and will accompanie with all other Mettals, but with small fire they may bee separated again, and will flie away in Fume, and for that cause the Philosophers call it *Servus fugitivus*, as a man would say, it can hold friendship with none, but so soon as he hath done his service he flyeth away, as it is seen by Goldsmiths that gild Plate. For when they have laid him on with the Gold, they put it to the fire, and he flies away, and the like it should doe when any man doth occupie him in any sort of infirmities, and the order to calcine it is thus.

Take a long pot of stone that is very well glazed, and that hath a neck of a foot and a half long, and that hath a very narrow mouth as is possible, and put therein two or three pound of Quick-silver, then set the same pot in a Sallet of Iron, and lute them close together, and set it upon a Furnace, and

give them fire according to Art, until the Quick-silver remain calcined; giving you charge, that your head and receiver be very well luted, least you loose some part of the Quick-silver; and thus in eight dayes it shall be finished, the which shall be apt unto solution: Also this calcination serveth to divers and sundry Medicines: It mortifieth corrosive Ulcers without any pain; the solution is made in this order.

Take the said Calx, and put it into a glasse with a long neck, and put thereon distilled Vinegar, and set it in warm sand four and twenty houres, and then give it one walm, and when it hath boiled, pour out the Vinegar, and then if there remain any Feces in the bottome, put thereon fresh Vinegar, and doe as thou diddest before; and this thou shalt doe so often, till it be dissolved into water, and when all is dissolved, evaporate away the Vinegar, that there remain but little in the bottome; then put thereto water of Honey made by distillation according to our order; and so the solution of *Mercury* shall be finished, the which is miraculous in many infirmities: It serveth against the Cough, Catarhe, and for those that have their stomacks putrified with the Pox, causing them to use it with other Sirrups or Potions: It helpeth those whose Milt is indurated; and also for those, that have any sort of Fistula in any part of the body: It is also good for divers other things, the which I will not write in this place, because I would have other men to exercise themselves in the practise thereof, whereby they may find out divers other secrets as I have done.

The vertue of this Balm.

IT preserveth all things from putrefaction that is put therein, or annointed therewith, as the natural Balm doth in all respects.

If any be touched with the Pestilence, so that the heart or brain be not yet infected, give them 3. ii. thereof to drink, and annoint his stomach with the same, and lay him down to sweat, and in once or twice using it, by the grace of God they shall be helped, for it will suffer no venome to remain within the body: Being taken in the aforesaid order, it helpeth those that have surfeited by any meanes.

Being annointed on the stomach morning and evening, it causeth an appetite, and consumeth cold humours: Also if yee drink thereof every morning 3. i. fasting, it will purge the head and stomach of all superfluous moisture, and sharpeneth the sight, if yee drop now and then one drop into the eye.

Being drunk as is aforesaid, it helpeth those that are troubled with the Rheum, Catarhe, and Cough, and Stitch of the side caused of winde.

Being put into the eare, it comforteth the sight and hearing marvellously, and all impediments in the head, and consumeth all evill humours by his proper quality and nature, so that if yee use it, yee shall wonder at the operation.

It helpeth all manner of Wounds, in what place of the body soever they be, if yee wash them therewith, and lay thereon a cloth wet in the same.

If yee wash the Sciatica therewith, and lay thereon a cloth wet in the same, it taketh away the pain presently.

It expelleth gravel in the Reins, being drunk with Parsly water.

It is good against the Fever quartain, if yee drink thereof ten or twelve dayes together every morning 3. i. or ii. after that the stomach hath been evacuated.

It resolveth aches and swellings coming of cold, if yee bath them therewith.

It helpeth the tooth-ach, if yee hold it in your mouth so long as yee may suffer it.

It helpeth those that are troubled with the Cramp, or that have their mouthes drawn awry by that meanes, if yee drink a small quantity, and hold the same in your mouth, and then annoint the parts therewith.

F I N I S.

A
TREATISE
OF
CHIRURGERY:
PUBLISHED
With many EXCELLENT
EXPERIMENTS
AND
SECRETS;

Found out by the Same Author.



LONDON,
Printed by G. D. 1652.

THE
OF
CHRISTIANITY
AND
EXPERIENCES
AND
SACRAMENTS

By the Rev. John Wesley

NEW YORK
1791

I

*How that our Physick and Chirurgerie is better then that,
the which the Ancients have commonly used.*

Here is no doubt, but that our new Physick and Chirurgerie, is better then that, the which the Ancients have used, because it helpeth the sick with more ease and speed, and much more safer, and to shew the truth, the Ancients had never knowledge of our *Dia Arcmatico*, nor of *Electuario Angelica*, nor of our *Pilule Aquilone*, nor did not make our *Sirrupio solutivo*, nor yet our *magno liquore*, with a number of other Medicines found out by me, the which are written in the end of this Book, with the which I have done wonderfull cures, as thou mayest read in my *Thesaurò de la vita humana*, and truly most necessary for all Professors of this Art, because therein thou shalt find so many goodly experiences, as it would cause the world to wonder thereat : But to return to our purpose, I say that the Ancients, which had not knowledge of our remedies, they wanted also knowledge of the true Physick and Chirurgerie, as by the experience thou mayest see ; I say not this to speak evill of those wise and Ancient Doctors, that were Inventors thereof, but I say it to say the truth, and many shall be my testimony of this truth. Because in many countries, where our works that are Imprinted are come, they begin to practise after our order. And this order of curing, I repute it not to my Science, but a work that God would reveal unto the world through my meanes, and to shew the truth, there hath been none, that hath found the Medicines for wounds with so much ease and brevitie, as I have done.

Who hath ever found the true Remedie for the Gout, for the Quartan, for Fluxes, and all sorts of Fevers, as I have done ? Or what is he that ever brought the whole Art of Physick and Chirurgerie into eight small Volumes, as I have done ? What is he that ever writ of the Pestilence, and of his qualitie, and remedies, and orders to be used in the same, as I have done ? And if there be any that doth not credit me, let them make experience of all that I have said ; and I promise

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mise you, and swear as I am a true Knight; they shall finde more truth then I will write at this time, being as I have said, a Work given of God, for a universall benefit of all the World, and therefore I exhort every one of the Professors of Physick and Chirurgerie, to follow this our truth, because they are of so great experience, that it seemeth miraculous unto man, as I have seen many yeers ago, to my great honour, and satisfaction of the people of the world, and thus doing and working, thou shalt come to know that our Physick and Chirurgerie is better and wholesomer, then that which hath been used of the Ancients untill this present time.

*Certain Remedies for all Captains and Souldiers that travell
either by Water or Land.*

THere are three Infirmities, that offend the Souldiers in the camp above all the rest, the which are these, Fevers, Wounds, and Fluxes of the body, the which thou maiest help in this Order following, with these Medicines, that is, our *Quintessence* of Wine, our *Balsamo*, *Magno liquore*, *Quinta essentia solutiva*, and *Specie Imperiale*, and the order to use them is thus. When any hath a Fever or a Flux, then presently, when the disease beginneth, let him blood in one of the two Veins under the tongue, cutting it overthwart, and this thou shalt doe in the evening, then the next morning, take a dose of our Imperiall powder mixt with wine, and this ye may do without any diet or straight order, that being done, give him three mornings together, half an ounce of our *Quintessence* solutive with Broth. But if it be a Flux, and that the Patient is not cured, let him stand in a cold bath of salt-water of the Sea, three or four hours or more, and he shall be perfectly helped.

Then as concerning wounds, as well cuts as thrusts, and as well gallings with arrows, as Harquebussé-shot, and other sorts, thou shalt cure them thus. The first thing that ye shall doe to them is to wash them very clean with Urine, and then dry them well, then put therein our *Quintessence* of Wine, and presently joyn

joyn the parts together, and sow or stitch them close, then put thereupon five or six drops of our *Balsamo*, and upon the wound lay a cloth wet in our *Magno liquore*, as hot as he may suffer it, and this yee shall doe the first day. Then the next day follow this Order : First put thereon our *Quintessence*, and a little of our *Balsamo*, and then our *Magno liquore*, very hot, and never change that Medicine, and thus doing the wound shall heal with great speed, and in a quarter of the time, that the common Chirurgians are able to doe it, by the grace of God.

C c 2

A Short

A short discourse of the most excellent Doctor and Knight *Leonardo Phiravante Bolognesse* upon Chirurgery, with a declaration of many things necessary to be known. Never written before in this order; whereunto is added a number of notable secrets found out by the said Authour.

The Preface.

IT is to be understood, that when the Almighty Creator had made the world, he also created all manner of Beasts, as well on earth as in the water, with other Fowles, after which, saith the holy Scripture, he created man after his own Image and similitude; and to him gave power over all things created, and with the same grace and reason, through the which he was apt to rule, and have knowledge of all through the Spirit of God, as to have knowledge of all things whereunto he gave his mind and understanding, as it is at this present to be seen among men in the world, that have knowledge of divers and sundry things, all necessary for those that will live in the world with honour: For some understand the Art of Husbandry, which was the first Art used in the world, for so much as without it we cannot well live, as it is plainly seen. There are others that have knowledge in keeping beasts of all kinds, apt or meet for mans body, as Goats, Kine, Hogs, Hens, Geese, Horses, Mules, and such like. There are others that have knowledge in Navigation, without the which also the world would be unperfected, as it is seen by experience. There be others that have knowledge in Cosmographie, whereby they know divers parts of the world whether men may travell. There be others that have knowledge in the Art of Warres, whereby they may help to defend their Prince and Countries in executing of justice. There be others that understand Astrologie, by the which they know the course of Planets, and their effects: Others understand the Mathematicks, whereby they measure land and all other things: Others study Musick to accord voices together: And others understand Physick, to help the diseased bodies of humane Creatures, and also Animals of divers and sundry infirmities. There be others that understand Chirurgery, to help all manner of sores that happen unto men:

men: upon which Chirurgery we will write a breif discourse, and pleasant reason, and will leave apart the Science that is doubtfull, because there is no Science in the world wherewith a man may doe good, if therewith be no practise or experience, as a man may say. The which experience is master of all things, as it is plainly seen; and therefore we will give you to understand, which of those parts be best or most necessary in this Chirurgery, either to help those that are hurt, or the Science, or experience. And we will shew the meer truth without any dissimulation or fraud, as I have alwayes done in my Works which are printed, and at this present doe intend to doe, if Almighty God give me grace, and quicken my spirits or wits, in writing that which shall be to his honour, and profit to the world.

What.



What Chirurgery is.



Chirurgery is both Science and practise, and to say the truth, he that will know the composition of mans body, must of necessity have some Science, and be Anatomist, although the same Science be a thing to be learned by practise, for I have seen many times, those which were unlearned, to be expert in the Anatomy of mans body, and those were Painters and Drawers, the which was necessary for them to know to frame their figures accordingly: and therefore I take not that for Science, but practise: For Science is onely that wherewith the causes of every infirmity is found out, and is of small effect to our purpose, because Chirurgery helpeth not onely the cause, but also the effect after it is known, and therefore I may say, that Chirurgery is no other then a pure and meer practise, and that it is onely necessary for the Chirurgian to know how to stich a Wound well, to mundifie an Ulcer, and to keep it from putrification, and keep it from alteration, so that there run no evill humours unto the place offended, and to know all kind of Unguents that are apt to heal all kind of Wounds and Ulcers, which thing must be known by practise, And likewise to make all manner of Unguents necessary for Chirurgery, and for that cause I conclude most truly, that our Chirurgery is onely practise or experience. And that which causeth me to beleieve it is, that I have alwayes seen the most part of Chirurgians, when they should have any case in Chirurgery, they knew not what Unguent would help the sore, but many times they prove this, and that, and so continue untill they have found one that is convenient for the sore, whereunto it is applyed, and therefore this is a certain signe, that they know not by Science their Medicine to help the sore, but with experience they search it. Therefore if it be so,
it

it is a sign that I have said the truth, and so conclude, that Chirurgery is a practise to help sores on mens bodies, and also on beasts, when occasion shall serve.

What Wounds are.

Wounds are those which in Latine are called *Vulnus*, and of the vulgar *Vulnera*, and they are of two kinds, that is, simple, and compound. The simple are those that are onely in the flesh, the compound are those where are cut Sinewes, Veins, Musckles, and Bones, and these are of divers and sundry kinds, And the difference that is among them is, by the variety of the place where they are wounded, and by the difference of the weapon wherewith they were hurt, for some goe right, some overthwart, some long, some broad, some are thrusts or stocate, that offend divers parts of the body. The simple are of small importance, because if yee keep them clean and close shut, nature will heal them without any kind of Medicine. But those, where Veins are cut, have need of some art or practise, with the which they may stop the blood, and in any wise not to suffer the wound to remain open, but to sow it up very close, so that the Vein may heal. Also those where Sinewes are hurt are of great importance, and would be healed with great speed, so that the Sinewes may joyn with more ease. But those where Bones are hurt, are of greater importance, for if the Bone be separated from the other, of necessity it must be taken forth before the Wound be healed. So that by this means every one may know what Wounds are, and their kinds.

Of Ulcers, and what they are.

Ulcers are of divers and sundry kinds, and are ingendered of many causes, as hereafter I will shew. But first I will write of those kind of Ulcers that are caused of Wounds. You shall understand, that Wounds, in what part of the body soever they be, being imposthumated, or cancrenated, they change their names, and are no more called Wounds, although

though the originall was a wound. For when it is cancrenated, it is called *Ulcera corrosiva*, because it goeth eating and creeping on the flesh. But when the wound is imposthumated and full of matter, it is called, *Ulcera putrida*, that is purrified, and it is because it is filthy and stinketh. But when it is neither cancrenated, nor yet aposthumated, but that through some evill disposition the wound is closed, and that there cometh in it evill qualities without alteration, then it is called *Ulcera sordida*, because therein is evill qualitie, and it appeareth but a little, but it is evill to heal. There be other sorts of Ulcers also, the which are caused of divers and sundry kinds of tumours, and the most evill and mischievous are those that are of tumours caused of the Pox, for unto those there runneth abundance of evill humours that augment the Ulcer, and they be the worst sort, for they cannot be healed by themselves, except the body be well purged and evacuated of all the humours that are offensive. There is another kind of Ulcer the which cometh of an Imposthume, as well hot as cold, and those are more gentle and easie to be helpt, if yee know the Medicines that are apt to help and dissolve those kind of Ulcers.

These are the three kind of Ulcers that commonly happen unto men and women through divers causes, as it is said before, so that these are the principall causes of those malign Ulcers.

Of Imposthumes, and their kinds.

Imposthumes are a certain kinde of Tumour that are called after divers manners, because they come in divers places of the bodie, as those sorts of Imposthumes that come in the Groin, which in *Venice* are called *Pannocche*, in *Rome*, *Tencone*, in *Naples*, *Dragonfelly*, in *Spain*, *Incordi*, and the Ancients called them *Buboni*, and some with other names. There are other that come in all parts of the body, and when they come they cause great pain, and then they ripen and break of themselves for the most part, and these in *Naples*, are called *Austrax*, and in *Rome*, *Chicholini*, in *Venice*, *Un-nasito*, in *Lumbar-die*, *Un bungo*, and in *Spain*, *Unnacido mui Giliaco*. There is another

another kind of Imposthume, that is ingendered of a contusion or bruise, and is properly called *Apostumatio pro Amacatura*. In the Head there grow certain kinds of sores that are called *Talpa*, or *Topinare*, the which are of small importance, for they may be healed in short time, and these are seen in childrens heads, that are often troubled therewith, and sometimes in their throats, and for the most part about the eares.

Of Fistulaes, and their kinds.

All manner of Sores that doe not siccatize perfectly, and have communication with the inward parts, are called *Fistulaes*, and we term them in Italian *Sesio*, or *Spiraculo*, as yee may see by experience, and this is perillous, when a *Fistula* closeth, being in the body, and specially those *Fistulaes* that are in the Fundament, for Nature her self doth ingender it for ease. But these *Fistulaes* that come in divers parts of the body are troublesome, but not perillous: Also all such sores as tarry long before they be incarnated come to *Fistulaes*, and many times it cometh through their being long curing, by tenting with their tents, which are the causes that Nature maketh a *Callow*, and leaveth the sore so hollow, that it will never be filled with flesh, but so remain hollow, as it is seen easily by experience. There be other sorts of *Fistulaes* in form of a sore, and they be those sores that most commonly come on the leggs, the which doe purge a long time, and are also very hard to heal, because if yee heal one of them presently, there will rise another hard by it, and that is a kind of *Fistula*. There is another kind of *Fistula* that is caused of those sores that are upon the bone, the which by his continuance doe break and consume the skin and the bone, and these many times remain *Fistulated*, but who so taketh away the cause of the sore, nature it self will prevail mightily, and will heal it, as may be seen daily by experience, in those that be so troubled. The *Fistulaes* that come in the eyes, are called *Fistulae Lachrymose*, and they have

some communication with the inward parts, and are evill to be healed. Because first the cause must be taken away inwardly, and then nature will heal it by itself, as I have seen by experience, so that these are the kinds of Fistulaes most known unto all men, and the causes of these Fistulaes are two, and for my part I am fully perswaded it is so. The First is of wounds evill healed, that remain Fistulated. The Second cause, I find to be of sores caused of the Pox, and to shew a truth, yee shall cure them of the Pox, and their Fistulaes will heal of themselves without any other help, as it is daily to be seen. There may be many other causes the which as yet I know not, but these two are a sufficient reason, and to be considered of the Professors of this Art, if they desire to come to any excellency; and therefore I will reason no more of the matter, because the Science, and my experience will reach no further.

Of all sorts of Scabs.

THere be divers kinds of Scabs, but I will onely treat of those in which I have had most experience, and will set them forth as plainly as I can, that every one thereby may have profit. The first kind of Scab is that which is caused of *Ription* of the body, by eating much meat of great nourishment, and then not to digest it, so in that cause nature, to ease it self, sendeth forth that humiditie, and when it joyneth to the skin, it ingrosseth and causeth an *Imposthume*, and passing to the outward parts, it is alreadie corrupted, and so causeth the Pustulaes, as by experience may be seen, and this kinde is a viscous and fat humour with great humidity. There is another kind of Scab that is alwaies dry with rednesse, and is small, with great heat and Itching, and the same in my judgement is caused by much heat of the Liver, and adustion of blood, and may be healed easily. There is another kind of great scab that hath a great dry crust on them, and they grow big, and the same is of the French Pox being new taken. There is another kind like *Serpigo*, that goeth creeping, and hath

hath a dry crust, and hath no matter under it; and the same is also of the French Poxe inveterated. There are also divers other kinds, the which I will leave at this time, because they are of small importance, and may be helped with those Medicines which are fit for the kinds aforesaid.

Of Formicola, and his Effects.

THose kind of Ulcers that are commonly called *Mal de Formica*, are so called, because they are a kind of malign Ulcers and corrosive, that goeth creeping upon the flesh, and maketh many holes that are lifted up on the sides, and are red, and these for the most part are caused of the Pox, as may be seen by experience; and these sores are evill to be healed, because thereunto runneth abundance of humours, the which cannot be resolved but with inward Medicines, that is, with exquisite Purgations that purifie the blood, and that cutteth away the evill humours that run thereunto, and cause great alteration with burning. This kinde of sore cometh many times in the head, and when it cometh in that part, it is called *Tigna*, or the white scall, and to shew that this is the truth, yee may see that those Medicines which heal *Formicola*, doth also heal the white Scall, for this is a kind of the Pox, as by the Effects yee may plainly see; for if any should say the contrary, I would answer him again, that this may well be, because the same infirmitie may be taken in the mothers womb, or as soon as the child is borne, it may take it of the Nurse that giveth it suck, if shee be infected with that disease; so that I conclude it may be so. But there are a number of that kinde of disease, which I let passe, because I have seen no experience of them.

A Discourse of Wounds, and other kinds of Inward Sores.

Wounds that are within the body, as in the stomach, or belly, or *Intestinals*, in the bladder, reins, or guts, The Milt, Liver, Lungs, Heart or other Muskles or Arteries, as there be a number, I confesse to know nothing therein, and

I will shew you the reason : You shall understand, that when a wound doth offend the Interior parts, the Physitian or Chyrurgian, or great *Anatomist* whatsoever he be, cannot know all those parts offended in the body, for after the weapon is within the bodie, it may turn, and with the point hurt other parts afar off the wound, and offend divers particular parts one different from the other, and therefore I beseech you, excellent Chirurgians, when such a case cometh, how doe you know or discern which parts are hurt? but to say the truth, I beleeye in that case they know all alike, but what should I say of the cure of such a wound, if the Chirurgian know not where it is, nor of what importance, but worketh by imagination, and if that Nature doth prevail, and that the wound doth heal, it is by the good fortune of the Physitian, so that for wounds inwardly I conclude no other at this time, but will leave it to those that know more then I, and hereafter I will discourse of Ulcers and Imposthumes inwardly, what they are, and how to cure them with our order: yee shall understand that there are a number of kinds of Ulcers and Imposthumes that may ingender inwardly, but it seemeth to me so hard to understand, that I can determine nothing that were true, and the cause is this, that we have seen an infinite of Physitians and Chirurgians that have visited one Imposthumated, or Ulcerated, and the Physitian could not know the place, and particular of that Imposthume or Ulcer, if that the Patient do not tell him and shew him, and cause him to feel with his hand, and this is most true, and therefore if one cannot resolve him of outward things, that he may see and feel with his hand, how can he resolve him when one of those accidents is within the bodie, where the Patient knows not himself, which is grieved? Truly, I would gladly know what judgement they would give of that matter, for because if there be any Imposthume or Ulcer in any part of the bodie, the sick shall feel great offence and pain, neverthelesse he cannot tell where it is, nor what part is hurt, so that I conclude, if that the Patient know not, much lesse the Physitian knoweth, and of this I have made a large discourse in *Caprici medicinale*, for as I have said before, in this case I know nothing. Neverthelesse, when

it shall come to his place, I will write a discourse of the order to cure the most part of Uleers, and Imposthumes, but touching wounds, I will promise no more then I have said before. Also I will write excellent Remedies of great experience, with the which all wounds, so they be not mortall, may be helpt and healed, and also the reasons convenient in that matter.

An order to use in healing all manner of Diseases appertaining unto the Chirurgian.

Wounds and all other sorts of sores, are of sundry and divers kinds, as is aforesaid; nevertheless the order to helpe them is not much different one from the other, if we should say onely the truth without abuse. For yee shall understand, that Nature is the master of all things created, and the Physitian and Chirurgian are helpers of that Nature, as the antient Professors of the Art have affirmed. Then seeing this is so, what need we to make such adoe, having Nature that worketh so gently, if it be not hindered by the Minister, and therefore if we will speak of Wounds, I say, that the Minister hath three operations to doe and no more, and the rest leave to Nature that worketh gently. The three operations that the Master hath to doe are these: To defend the Wound so that there runneth no humours to it, and that it putrifie not, and to keep it clean, and when the Minister hath done that, let Nature work that which she will work well, and if any desire to see if it will be so in effect, yee may see by a Dog, for if he hath a great wound upon his body, he healeth it without any Medicine, onely with diet, and keeping it clean with his tongue, and this is most true, that those which doe help Wounds by inchantment, doe nothing but keep the Wound clean, and cause the Patient to keep a diet, and so nature worketh as well on a Man as on a Dog, therefore let none marvell of this authority of a Dog, although I approve the like of a Christian. But for so much as it would be good to help Nature, that it might work with more speedinesse, as Husbandmen and Gardners doe, who because they would have Nature to work the better, and quicker in their ground, doe cast thereon divers sorts of dungs, &c. The which is done onely

to help Nature to work the quicker, and to conclude, I say, that the Chirurgian should doe the same in helping of Wounds. But as for Ulcers of divers sorts, it were necessary to find out the cause, because they come of divers causes; for when the cause is found, it will be more easie to be helped, because Ulcers cannot come but by great distemperance of Nature in our bodies, as by great heat or cold, or by repletions of the body. Therefore in this case it is necessary to purge the body: First, to ease Nature which is offended, and to extinguish the superfluous heat or cold that is in the bodie: That being done, the minister or helper of Nature hath three things to doe. The first is to mortifie or kill the sore, the second to mundifie, and the third to incarnate, and then Nature will cicatrize it, and these three operations are to be used in Ulcers. Also Imposthumes are caused of divers accidents, in the which it is also necessary to seek out the cause, whereby to know what purgations are fit to purge the body of the superfluous humours, and then the Minister hath three things to doe in that case. First to bring it to maturation quickly, then when it is ripe and broke, to mundifie it well, and thirdly to incarnate it, and these are the three operations that are to be done in an Imposthume to help Nature to work well, and so following this order thy work shall prove well, and goe the right way, as hereafter I will shew in his place, the operations to use in the effect, with the order to help them, and also to make thy Unguents, shewing their quality and vertue, and will prove by reason those things that are doubtfull, so that every one shall be satisfied in that matter.

Of Medicines to be used in all kind of Wounds outward, with ease and brevity.

HAVING declared what outward Wounds are, it is also necessary to shew the order how to cure them, with as much speed and ease as it is possible, and therefore I will begin first with simple Wounds that are onely in the flesh, without offence of Veins, Sinews, or Bones, although these need no help, but onely to joyn the lips close together, and if

need

need be, to stich them close, and then let Nature work, the which in short time will heal them, but if thou by Art wilt help nature, thou shalt annoint them with oyle of frankincense once a day. But Wounds, where Veines are cut, have need of present help, and artificiall meanes, and sufficient remedies to help it, with as much speed as may be, so that the Veins cut may joyn again together, without any great offence of the Wound, and that is done in this order. The first thing is to joyn the parts close together, and stich it well, not as the common Chirurgians doe, but as they doe use to stich bags, and when it is stiched close, annoint it onely upon the Wound with our *Magno liquore*, and lay thereon a cloth wet in the same Oil very warme, then take *Hypericon* with the seed, *Millesfolie*, *Virgella*, ana. and make thereof a powder, the which thou shalt strew upon the Wound being drest, and round about it, for this Medicine doth assubtiliate the matter that runneth unto the Wound, and taketh it forth with great ease, and without paine of the Wound, for this is the most soveraign Medicine in that case, that Nature with Art may make, and hath been proved a thousand times by experience in divers places. But those Wounds where Bones and Sinews are hurt, have need of great artifice and cunning, because they be of importance. But when the Sinews be onely offended, it were necessary to stich them presently, as I have said of those where Veins are cut, but not to dresse it with *Magno liquore*, but instead thereof to take our *Oleum Benedictum*, and Oil of Frankincense, of each alike, for those Oils doe exceedingly comfort the Sinews that are cut, and when it happeneth that a Sinew hath a puncture, or is cut half way, in that case it were necessary to cut it overthwart, because it shall bring no *Spasmus* to the Wound, but if so be then that the Bone be hurt, and that there be any part to come forth, it were necessary to leave the Wound open untill the Bone cometh forth, and then to incarnate it, and this thou shalt doe with our artificiall Balm, for the same serveth for Wounds, and lay thereupon the Cerot of *Gualtiredo di Medi*, the which healeth it with speed, and so with these orders thou mayest help all the aforesaid sorts of Wounds, and the defensive to use in these Wounds.

Wounds is this. *Rec. Aqua vite* made of pure wine, and that will burne all away, and put therein *Hypericon*, *Millefolie*, *Vitis cella*, *Betonica*, and then wet a cloath in that infusion and lay it for a defensive round about the Wound, and so thou shalt have thine intent to the great satisfaction of the Patient. Wounds in the head are helped as those are where the Sinews are offended, there are also divers other sorts of Wounds which are helped with the Remedies by us formerly mentioned.

To help Ulcers of all sorts.

Seeing that Ulcers are of divers and sundry kinds, it were necessary to know of what kind and qualitie they are, so that thou mayest help them in form and order convenient, and first I will write of the corrosive Ulceras of a wound *cancerated*, *mal di Formicola*, and other sorts of Ulcers that go creeping upon the flesh. The cure of these kinds of Ulcers is to apply quickly our *Cautike* to mortifie the evil, the which thou shalt doe thus, wet a little bumbaste in our *Cautike*, and therewith wash all the sore, and then leave it so open twentie four hours without binding it fast, and when twentie four houres are past, wash the sore with strong Vinegar and water, of each a like quantitie, with charge, that there remain none of the *Cautike* in the sore, then lay thereon butter washed, with a colewort leaf untill the asker or dead flesh fall away, then take our *Cerot Magistrale*, with a little *Precipitate* strewed thereon, and then anoint it with *Magno liquore*, and lay it upon the sore, for this *Cerot* helpeth all manner of corrosive Ulcers without any other help, and every Plaister will serve three or four dayes, taking them off every twentie four hours, and make them clean, and then lay them on again, and as for the filthy Ulcer that I have shewed of in his Chapter, ye shall dresse them onely with our *Unguento magno*, the which without any other help will heal them quickly: But ye must every four dayes touch them with *Aqua fortis* drawn from *Precipitate*, the which water draweth forth the offensive matter, and leaveth it putrified and

and clean; and in all other sorts of Ulcers, our Balm artificiall, our *Magno liquore*, Oyle of Waxe and Turpentine, the Black Cerot of *Gualtiredo*, *di Medi*, our *Cerot Magistrale*, with Precipitate, are able to help, be they never so evill.

The Order to be used in curing Imposthumes of divers sorts.

There be many sundry kinds of Imposthumes that cometh to mans bodie, that are caused of divers and sundry accidents, and therefore must be cured by divers orders, and with sundry Medicines according to his kind, because some Imposthumes are caused of a contusion or bruised flesh, some are certain griefs, that Nature would discharge her self of, and so sendeth forth that matter, some are caused of cold, others of melancholy humours, and others are caused of corruption of the Pox, and these are the kinds of Imposthumes that commonly come, and hereafter I will shew the order to cure them one after another.

And first of those that are caused of a contusion, because it is bruised flesh, for every contusion must be putrified and brought to matter, therefore make a maturative, and bring it to suppuration, and when you know there is matter, presently launce them, and dresse them with this Medicine as well within as without, the which without any other help will heal any great contusion. But you must make the Unguent fresh every day, and with new Eggs, yee shall mix the yoalk of an Egg with our *Magno liquore*, and therewith dresse them. And as for those Imposthumes that come by indisposition of Nature, are certain *Sborine*, a word so called in Italian, by the which Nature would prevail: it were necessary to let those have their cures according to Nature, untill they break of themselves, and when they are broken, dresse them within with this Unguent. R. Oyle of Roses, ℥. vi. Liltarge of Gold in fine powder, ℥. ii. *Storax liquida*, ℥. i. Turpentine two ounces, yellow Wax, ℥. iii. mix them and boyl them one the fire untill it be black, and if it be too hard, put thereto more oyle of Roses, and make it in form of an Unguent, and therewith dresse those kinds of Imposthumes,

and lay thereon the Cerot *Diapalma*, and therewith will be wrought miracles. Also for those Imposthumes caused of cold, yee shall use hot Medicines and attractives: The Cerot of *Oxicrocii* is excellent in those kind of Imposthumes, our Balm artificiall, or the water, and such like things as are temperate by Nature. But those Imposthumes that have their Originall of the French Pox, are evill and malign, because their cause is malign and evill, and therefore their cure is with great purging, and to let the Imposthume ripe of himself, and when ye launce it, dresse it within with our *Unguento magno*, mixed thus, *R. Unguento magno ℥. ii. Magno liquore ℥. i. Precipitate, ℥. ss.* mix them well together, and therewith dresse the Imposthume, the which will heal quickly and well, and lay thereon our *Cerot Magistrale*, with this charge, that in all the cures aforesaid yee purge the body well, so that the humours run not unto the place offended, and use defensives according to the kind of Imposthume, as oyle of Frankincense, of Turpentine of Wax, of Honey, *Aqua vite*: all these are excellent defensives by themselves, anointing them round about the Imposthume.

The Order to cure all manner of Fistulaes.

Fistulaes, as I have said before, are of divers kinds, and caused of divers accidents, and so likewise they have need of divers Medicines, and first I will write of those Fistulaes that come of Wounds evill healed, and that have made a callow in that order that Nature cannot siccatrize, and so remain Fistulated, and the cure of these kind of Fistulaes is to put therein a Rupture that doth cut and mortifie the callow, and causeth it to fall away, and then with incarnating Medicines, incarnate them, and siccatize them, and this is the true cure of these Fistulaes. But those kind of Fistulaes that nature causeth to ease her self of some accident, commonly come in the lower parts about the fundament, and they be very perillous, and and not to be healed as they before were. But they must be with purging the body, stomack, and head, the which is to be done thus, First, purge them ten or twelve daies with our *Magistrall*

gistral Sirrup, then give them our *Aromatico*, and drink thereon a little white Wine, then purge the head with a perfume made of *Myrrha* and *Cinabér*, after these things be done yee shall rectifie the Liver with some decoction fit for that purpose, as of *Lignum Sanctum*, or *Sarsa parilla*, or such like that work effect, for this Medicine doth also help *Fistula lachrymosa*, that commonly come about the eyes or eares. There be other *Fistulaes* in form of a sore, which must be helpt with purging, and lay upon the sore our *Cerót Magistrale* with *Precipitate*, and annoint it with *Magno liquore*, for with this *Cerót* onely may all *Fistulated* sores be healed, for it doth mundifie and afterwards siccatrize it, there be also divers such like matters that are easily cured, if ye apply thereunto those Medicines that are appropriate.

To help all manner of Scabs.

THE kinds of Scabs be many, and caused of divers causes, and their cures are also divers wayes. Those that are caused of repletion of the body, and of grosse blood, the which are caused by eating abundance of such meats as are of great nourishment, the which if thou wilt cure them, it were necessary to purge them with our *Sirrupo Solutivo*, ten or twelve daies, then give him or her one drachm of our *Aromatico* in the morning fasting, and drinke thereon a cup of sweet Wine, then let him sweat three or four times, and after annoint him with our *Unguento magno* two or three times, and it will heal him of those kind of scabs.

Now to cure that kind of scab that is red and small, and causeth great itching, you shall make a decoction of Hearbs, that cool the liver and purifie the blood, as *Borage*, *Buglosse*, *Endive*, *Maiden-hair*, *Liver-wort*, *Harts-tongue*, *Agri-mony*, *Citrach*, *Succorie*, and such like Hearbs, then purge with *Aloes*, the juyce of *Elder roots*, *Hiera pigra solutiva*, and such like, as doth cool the Liver and Blood, and then annoint them with *Unguento di Lithargirio*, and therewith you shall help all those kinds of scabs. There be also certain great scabs over all the body, the which are very thick, and those

are a kind of the Pox, the which may be helpt with giving them our *Pillule contra il mal Francese*, the quantity is according to the discretion of the Physitian, and these Pills yee shall take three times every third day, and then annoint them with our *Unguento magno*, and he shall be helped. There is another kind of scab that goeth creeping with a dry crust like unto *Petigine*, and those are the meer Pox inveterated, and the order to cure them is thus, give them our Sirrup against the melancholie humour, because it purgeth the blood, and cooleth the Liver, and dissolveth that viscous humour that ingendereth that crust, that being done, give them our *Aromatico*, and annoint them with our *Magno liquore*, and he shall be perfectly helped in short space. There are other kind of Scabs that come through great cold, and those are healed onely with annointing them with oyle of Frankincense three or four times.

To help Mal di Formica.

THose be certain Ulcers which go creeping in the upper part of the flesh, and have many orifices or mouthes, and these are caused of the Pox being inveterated, the which are cured in that order that the Poxe is, and that is this. First, purge the bodie with our *Electuario Angelica*, the which purgeth away grosse and malign humours, and evacuateth the stomack of choler and flegm, this being done, cause the Patient to sweat, for that will assubtiliate the humours, and cause them to come forth, that being done, take our *Cerot Magistrale*, and strew thereon Precipitate, and then annoint it with our *Magno liquore*, and lay it upon the sore, and there let it lye twentie. four hours before ye change it, then make it clean, and lay it on again, for that Plaister may serve four daies, making it clean every 24. hours, and when the Plaister will draw no more matter, you shall use our *Unguento magno*, the which will help it in short time. But if it doe happen that this Order doe not cure them, then it would be necessary for them to be annointed with the Uction for the Pox, and to annoint them so long till the mouth be sore, and when that

sign

sign doth appear, annoint them no more, for he will spit or vapour at the mouth for twelve or fifteen dayes, and as soon as he vapoureth make a Bath and wash him well, and wash the mouth with Wine, and without all doubt it shall help him God willing; now hereafter I will write of certain things which are used of common Chirurgians, with a brief discourse upon them.

Of the Tow which is laid upon Wounds by common Chirurgians.

THe pleggits of Tow, which are laid upon Wounds when they are first stitched is made in this order. *R.* The white of an Egge, Salt, and Rosewater, and beat them together; and when the Wound is stitched then lay it thereon, because the bloud should stint, and the Wound remain shut, so that it may be helped with more ease. Now touching this, I will shew thee a reason why they use it in their first cure, yee shall understand, that every like desireth his like to succour him, or keep company with him, and therefore the Antients, our antient Professors of Art; willed the white of an Egge to be occupied in Wounds, because it is a substance of flesh like unto the other flesh; and to declare the truth, I will prove it by naturall reason, for yee shall understand, that the white of the Egge is that part which ingendereth the flesh, the skin, and the feathers of the Hen, and the yolk ingendereth onely the guts and other intrals of the Animall, then seeing the white is that which ingendereth the flesh onely, it is like unto flesh, as it is said before; then the Salt is a materiall which preserveth all things from putrification, as is seen by experience daily, and for that consideration it was put in this Composition to preserve the flesh, the Rosewater by nature is cold and dry, and by his coldnesse defendeth the inflammation, and by his drinesse is repercussive, and mittigateth, so that these are the reasons why the said Tow is laid upon Wounds, but I would to God that such things were used, as by their excellent operations would help and heal from the beginning to the latter ending. and to leave of such trifling orders.

of

*Of the digestive with the which they dresse wounds after the afore-
said Tow.*

After that the Tow is taken away from the Wound they dresse it with a Composition called digestive, because it digesteth the Wound, although this Medicine be somewhat scrupulous, and against Science, and the reason is this, yee shall understand, that when a man is wounded, the place before was sound, and therefore being wounded, our true duty is to help the same Wound, and not to digest or rot it, as commonly all Chirurgians doe, for by rotting of it in that order it is perillous, and more dangerous to be cured, as is daily seen by experience, and this no man can deny. But now I will follow our Regiment in shewing what this digestive is, the which is made thus.

R The yolk of two Eggs, Turpentine washed $\frac{3}{4}$ i. Oil of Roses $\frac{3}{4}$ β . mix them in an Unguent, and this is the digestive wherewith they dresse it untill the sore have made matter enough, and then they use to dresse it with Medicines much differing from the same; but I marvell much at the diversity of this matter, that this digestive being applyed to a putrified Ulcer worketh divers effects, for it healeth it divinely: and moreover, yee shall understand, that if it be applyed unto when they be incarnated, it will sicatrize them marvelously, for truly these are things worthy to be known, and he that understandeth the reason, I accompt him to be wise, for if this digestive be laid on fresh wounds it putrifieth and rotte-them, again being laid on a filthy sore it doth mundifie and heal, and then if it be applyed on a Wound incarnated, it sicatrizeth and healeth it, for this I have done divers and sundry times, the which is to be wondred at.

*Of the mundificative Unguent wherewith they dresse the Wounds
after they are digested to mundifie them.*

When Wounds are come to digestion, and that they purge, alwayes they change Unguents, and they apply

apply Unguents that have vertue to mundifie the Wound and make it clean, so that it may the better incarnate, and that Unguent is called properly a mundificative, the which is made of Barly flower, and Hony, or Hony of Roses, and Oil of Roses, and this is the mundificative they use eight or ten dayes together, for if the Wound were not well mundified, it would never incarnate well, so that this Unguent is most necessary in that operation, in respect of the ingredient.

Of their incarnative wherewith they dresse the Wound after it is mundified.

When that the Wound is mundified, so that thereunto cometh small quantity of matter, then it is necessary to apply Unguents that incarnate, so that they may siccatrize with more ease, and this kind of incarnative is in the most use among the common Chirurgians, the which is made of Turpentine, Wax, and Frankincense, and a little Oil of Roses mixt on the fire, and this is their incarnative.

A rare secret, the which this Authour did send unto a speciall friend of his, being in the warres in Africa, the which helpeth all wounds, either by cut, thrust, galling with Arrows, or barquibush-shot, or otherwise.

THe first thing that yee shall doe is, to wash the Wound very clean with Urine, and then dry it very well, then put therein our Quintessence of Wine, and presently joyn the parts close together, and stitch or sow them well, but in any wise sow nothing but the skin, for otherwise it would cause great pain, then put thereon five or six drops of our Balsamo, and upon the Wound lay a cloth wet in our Magno liquore, as hot as he may suffer it, and this doe the first day, then the next day follow this order, first put thereon our Quintessence, and a little Balsamo, and then our Magno liquore very hot, and never change this Medicine untill it be whole.

Of those Unguents that siccatrize Wounds.

THe Unguents that siccatrize Wounds after they are incarnated be of divers kinds, although they work one effect in siccatrizing, or causing a skin. The digestion that is written of before, being applyed upon a Wound incarnated, doth siccatrize it with speed, the like doth *Diachilon*, and *Unguentum de Turia*. The Cerot called *Gratia Dei*, although these be sundry Compositions one differing from another, yet in effect they serve all to this siccatrization, as yee may see by experience, and this they doe, because they be temperate and of good qualities, and so they help nature to work more quickly, and they are called helpers of nature. But these kind of Unguents that work by themselves, as *Unguento Apostolorum*, the *Causick*, *Egyptiacum*, the *Rottery*, and such like Unguents as work with violence, and suppress nature, and doe that which nature cannot doe by it self without help, but all those Unguents that are not violent neither in heat or cold, are apt to siccatrize Wounds, and all sores, that are mundified and incarnated.

A Remedy to help a Wound with great speed, of our invention.

Wounds of divers and sundry sorts are very perillous of life, but to help them quickly, because the Patient may take no harm, yee shall use this secret, wash the Wound with our water of Balm, and cleanse it well, and lay thereon clothes wet in Oil of Frankincense made by distillation, and therewith thou shalt heal any great Wound in short time, as I have proved divers and sundry times, in sundry causes.

An excellent secret to heal Wounds of Gun-shot, or Arrowes, without any danger.

IF thou wilt help the aforesaid Wounds, it were necessary first to joyn the parts close too, and wash it with our
Aqua

Aqua celestis, and lay thereon our *Oleum Balsami*, and therewith thou shalt save the lives of many wounded persons.

*A Discourse upon old Wounds that are not yet healed, and their
sovereign Remedy.*

When that Wounds are evill healed, and that they im-
posthume, and that the Arme, or Leg, or other parts
where they were wounded, is indurated and full of pain, thou
shalt use this secret of our invention, never known before
of old nor new Writers, for it is of great vertue, and many
times proved: first yee shall wash the Wound well, and make
it clean round about, then wash the Wound with our *Quint-
essence*, and make it to fume, because our *Quintessence* doth
open the pores, and assubtiliateth the matter, and causeth
the humour to come forth, that being done, annoint it all over
with our *Magno liquore*, and thus doing, before three dayes
end he shall feel great ease, and in short time it shall be helped,
because this Medicine taketh away the hardnesse, and healeth
the Wound, and comforteth the place offended.

To dissolve a Bruise in short time, when it is new done.

These are called Contusions, unto the which nature sendeth
quickly great quantity of humidity, and in that place it
causeth Imposthumation: But if our Chirurgians would be
diligent and quick, all Contusions might be helped with great
ease in short time, and therefore if thou wilt work miracles in
the cure, use this our meanes, and it will turn to thy great ho-
nour, and the remedy is this.

R. Liquid Vernish three pound, yellow Wax \mathfrak{z} .iv. com-
mon Ashes \mathfrak{z} .vi. *Aqua vita* rectified two pound. Put all the
aforesaid matters in a Retort of glasse, and distill it with a
gentle fire untill all the substance be come forth, the which
will be Oil and water, the which yee shall separate, and keep
them, and when occasion serveth, annoint the Bruise there-
with, and lay thereon a cloth wet in the same, for this is a mi-
raculous Medicine, experimented and proved by reason, for

an experiment without reason is as a man without clothes, and therefore if thou wilt know great and rare secrets never written before, looke in my *Spechio del scientia universalis*, and in my *Thesauro del vita humana*, and therein thou shalt find strange things proved by reason and experience, the which books God willing, I mean to set forth in the English tongue to the profit of my Country.

To help a Wound quickly that is in perill of any accident.

Wounds in some parts of the body are very dangerous of life, and especially where Sinewes be cut or peirced, or Veines or Muscles hurt, or Bones broke, and by an infinite of other particulars, which being open or evill healed, the Patient may be in danger of life, because the winde entereth in, and they cause pains and inflammation, and therefore to avoid all these aforesaid matters, so that the Wound shall have no detriment, use this remedy. First joyn the parts close together, and put therein our *Quintessence*, and lay thereon a cloth wet in our Balm, and bind it fast that the air get not in, for it is very hurtfull; yee shall understand, that these are two of the excellentest Medicines that may be found, because our *Quintessence* doth assubtiliate the blood, and taketh it forth, and taketh away the pain, and the Balm doth warm and comfort the place offended, and will not suffer any matter to run thereunto by any meanes, for this is most true, as I have proved divers and sundry times, and alwayes have had good successe.

To stop the flux of blood in Wounds with great speed.

When there is any great flux of blood in Wounds, by reason of some vein that is cut, and that the Chirurgians would stop it, it were necessary to stitch it well, but not as the common Chirurgians doe, with wide stitches, but stitch it very close and hard, and put therein our *Quintessence*, and upon the Wound strew the blood of a man dried in powder, and lay upon the blood a cloth wet in our Balm
artificiall

artificiall very warm, and upon that bind the Wound with ligaments very streight, and every day twice wash it with our Quintessence, and round about annoint it with our Balm, and also cast thereon our secret powder for Wounds, and that doe morning and evening every day, without opening of the Wound, and in that time the Wound will remain well, and the veins will be in a manner healed so that they will not bleed, giving you charge, that the Wounded man keep no diet, because the vertue being weak relaxeth the veins, and that causeth the flux of blood.

Another Remedy to stay the flux of bloud in a Wound.

WHEN there is a great flux of blond in a Wound, the perfectest remedy is to stitch it very close, then take mans bloud being dried, and made into powder, and cast it upon the Wound, and bind it somewhat streight, and so let it remain four and twenty hours, and when yee unbind it, take heed that yee remove nothing, and cast on more dried bloud upon the Wound, annoint it round about with our *Oleum Philosophorum de Turpentina & Cera*, and bind it up again other four and twenty hours, and then bind it gently, and annoint the Wound with Oil of Frankincense, and so in short time it will be whole, giving thee great charge, that yee put in no tent or such like, and then thou shalt see miracles.

Of our Cerot Magno, that helpeth against all sorts of Sores and Wounds.

THIS Cerot is of great vertue, and healeth all manner of Sores and Wounds, if it be spread on a cloth and laid thereon, and the order to make it is thus.

℞. Galbanum ʒ. i. Ammoniacum ʒ. ii. Oppoponax ʒ. ii. Aristolochia longa ʒ. i. new Wax ʒ. xviii. fine Mirrh, Olibanum, Verdigrice, ana. ʒ. i. Bdellinm ʒ. ii. Gum of the Proin tree ʒ. ii. Lapis hematites ʒ. ii. Turpentine, Frankincense, of each ʒ. iii. Oil of Wax ʒ. iii. Beat all those that are to be beaten,

and searce them finely, and keep every one by himself, then dissolve the Gums in distilled Vinegar, according to Art, and then vapour away the Vinegar again, and strain the gums through a cloth, then take the Wax with as much sweet oyle and melt them on the fire, and when they are melted, put thereunto ℥. ii. of Litarge of gold finely searced, and stir them continually untill it be boyled, the which ye shall know by this token. Put a feather therein, and if it be boyled enough, it will burn straightwaies, or else let it boil untill it burn it, then take it from the fire, and cool it a little, and then put in the gums and stir them well together, and set it on the fire again, and it will rise with a great noise, and therefore let it boyl untill it do fall down again, then take it from the fire, and put thereunto all the aforesaid powders, and stir it untill it be cold, and therewith thou shalt work marvellous cures, if it be made well, according to Art.

Of our Magistrall Unguent that helpeth divers sorts of Sores.

THis Unguent is appropriate for many kind of sores, because it comforteth the sore, and taketh away the pain, and draweth the matter from the lower parts or bottom of the sore, the which matter is cause of the pain: It keepeth also from accidents, giving you charge that it be made artificially, for otherwise it will not be of so much vertue, and this is the Unguent.

R. Litarge of Gold, four ounces, Oyle of Roses, two pound; boil them in a Copper pan so long, as if yee put a feather therein, it will burn it, then it is sod, then put thereto of new Wax, ℥. vi. *Storax liquida*, two ounces, common Honey, three ounces, then let it boil awhile untill they be well incorporated, then take it from the fire, and put thereto *Olibanum*, *Myrrha*, *Mercurie Precipitate*, Oyle of Wax, Oyle of Turpentine, Oyle of Frankincense, of each two ounces, mix them well till they be incorporated, then put thereto pure rectified *Aqua vite*, ℥. iii. and mix them well, and

and then it is ended; and this is of my invention, wherewith I have done very strange cures.

To make Oyle of Frankincense.

TAKE a Retort of glasse well luted, and fill it half full of Frankincense; and for every pound of Frankincense, put thereunto 3. iii. of common Ashes finely searced, then distill it in sand, and the first that cometh forth will be water, the which will be clear; then increase the fire, and there will come forth an oyle of the colour of a Rubie, the which keep close in a glasse, the first water is of marvellous vertue in divers operations; but one miraculous experiment I will not leave to write of, because it is a thing very necessary, and it is this. For those that have chilblains, or kibes, or chops in the hands or feet that cometh through cold, yee shall first perfume the parts that are sore over the fume of hot water, so that they may sweat, then dry them and wash them with the aforesaid water, and put on a pair of gloves, and in short time they shall be whole, it helpeth also the white scall and scabs, and such like things. The Oyle serveth in many operations, and specially in all cold diseases; if they be inwardly, give thereof every morning one scruple to drinke, and if they be outward annoint. Also it helpeth all manner of wounds be they never so great: If yee annoint them therewith, and keep them close from the ayre.

And in any wise use no tenting to keep them open, but wet a cloth therein, and lay it thereon, and in short space they will be healed, also it dissolveth a bruise in short space if yee annoint it often therewith, this oyle serveth also for Painters to make Varnish.

Of Oyle of Wax, and his Effect.

THIS Oyle of Wax is marvellous excellent, for so much as it serveth for the most part against all diseases; which Oyle *Raymond Lelli* doth approve to be a more heavenly and divine Medicine then humane, and is most rare for wounds, but

it is not good for common Chirurgians, because it helpeth a great wound in ten or twelve daies at the most, but as for small wounds, it healeth them in three or four daies, annointing onely the wound therewith, and lay thereon clothes wet in the same. Also this oyle worketh miracles against divers diseases inwardly, if yee give thereof one drachm with white wine, and as for those whose hair and beard doe fall away, it is a rare thing and of great profit, and the order to make it is thus.

R. A retort of glasse well luted, and put therein what quantity of Wax you will, so that it be not half full, and for every pound of Wax, put thereunto four ounces of the powder of Bricks, then set it in a furnace, and give it gentle fire untill all the substance be come forth, the which oyle will be congealed hard, the which is his perfection, for if you will distill it so many times that it congeal no more, it will be too hot and sharp, and not to be used within the body in any wise, but the first distillation you may use safely inwardly, and make Unctions for any kind of disease where need shall require, and alwaies it will be good, and doe no hurt in any wise in any disease, and therefore this Oyle ought to be had in great regard of all men.

To help the Tooth-ach, that is caused of rotten teeth, or that cometh of a descention of the Head.

THe teeth being rotten or corrupted alwayes causeth great pain, and many times it cometh of a descention from the head and such like humours, as *Catarrs*, *Erisipella*, but let it come of what cause it will, I will shew a remedie of great importance, and it is very short, yee shall take our *Aqua reale*, and hold it in your mouth a good while, and then spit it out again, and this yee shall doe for three dayes together every day once, then afterward it were necessary to wash your mouth in like manner with our *Aqua balsami* for the space of a moneth, and so the tooth-ach shall be taken away with ease, for this is our Secret, and may be used in all times of the year.

Against

Against a stinking Breath.

THe Breath may stink through many causes, as by Ulcers in the mouth, or by corrupt and rotten teeth, and sometime it cometh of the stomach, and that is evill to be helpt, and therefore if thou wilt help these, thou must use divers Remedies, and first to help those that have their mouthes ulcerated, yee shall give them a quantity of our *Pillole aquilone*, and then let them wash their mouthes with our *Aqua reale*, and so the Ulcers shall be helpt, and the mouth shall not stinke. But when the stench cometh of rotten teeth, use the aforesaid remedie or Medicine that is written for the tooth-ach, the which will make the teeth as white as snow, and will ake no more, but when the stink cometh from the stomach, it were necessary to purge the body with our *Sirrup Solutive*, six or seven dayes, and then to take our *Aromatico*, that being done, take rectified *Aqua vite*, and the water of Honey, and oyle of Turpentine, of each alike, mix them well together, and every morning drinke thereof \mathfrak{z} . \mathfrak{ss} . fasting, for the space of of a moneth or thereabout.

To help all such persons that have a great Cough in the Stomack.

THe Cough doth come of divers and sundry causes, but let it come of what cause it will, it alwaies offendeth the stomach and the head, for alwaies when the stomach is offended, of necessitie the head is offended, because it hath communication with the Stomack, so that the Stomack is cause of the pains in the head, and therefore it is necessary to help the stomach first, and that thou shalt doe with our *Pillole aquilone*, the which is written in this Book following, and if so bee you cannot take Pills, take our *Aromatico*, this being done, if there be no Fever, give him every morning, \mathfrak{z} . i. of our *Electuarie Magistrale per la tesse*, and every night annoint his stomach with *Magno liqore*, and also his head and nostrils, but if it happen that the aforesaid things help it not, then take

take the bloud of the Liver-vein, and purge the body with our Sirrup against the melancholie humour, and so by the grace of God they shall remain healed.

To help those that cannot hold their water:

THis proceedeth of two causes principally, the first is, of superfluous heat of the body, through the which heat, nature doth assubtiliate too much that humid part, and continually doth send it down into the Bladder. The second cause is, that the pores are too much relaxed or opened, by the which operation the Urine doth passe without retention, and these are the two causes why the Urine cannot stay, and this cometh commonly to young children, because they are very hot of complexion, and the order to help them, is this.

Give them our *Pillole Aquilone* three times, the quantitie is from 3. i. to one and a half; that being done, yee shall make them a decoction of Hysope of the mountain, and put therein Sugar, and this they shall use ten or twelve daies at the least, for this mundifieth the place offended, and disposeth it to solution. Then after this is done, yee shall give him for ten daies together half a drachm of Mastick, with a little Plantain water, for this is hot and restringeth the pores, and ingrosseth the Urine, and so the Patient shall remain whole of that infirmitie, by the vertue of the aforesaid three Medicines, and it is a very easie cure, and soveraign for that purpose. But sometime there happeneth a Flux of Urine somewhat like this, and it is not of the aforesaid causes, but of causes much different from them,, for this is in men and women of age, and this I find to be caused of the Pox that causeth the Flux, and they void certain threds which some call *Gonorea*, and the remedie thereof is onely with great purging and sweating, and then to annoint them five or six nights with our *Unguento magno*, and keep them warm in bed untill ye have ended to annoint him, and then go to the stow, and he shall be helpt of that infirmitie.

To help those that cannot make water.

THE Urine is staid through divers and sundry causes, and the principall are three, of the which one is the Stone that ingendereth in the Bladder, for alwaies it hangeth down in the neck of the Bladder, and stoppeth the *Meatus*, or pores that the Urine cannot passe, the which grieveth the Patient marvellously. The other is caused of gravell, or grosse and viscus humours that cannot passe the pores, and so cause that retention of Urine with great pain. The third is caused of an obstruction or restriction of the pores or conduits, where the Urine doth passe, and so keepeth the Urine within with great pain, so that these bee the three chiefest causes of the retention of Urine.

The cure of the first cause which is the Stone, is to purge them well, and then to use our most soveraign Remedie that is written in this Book following, the which is of great vertue to break the Stone, as I have proved many times, but when this Medicine is not able to break it, then it is necessary to cut it forth, and this is all concerning the first cause.

To help the second cause, it were necessary to use Purgations that purge the Reins well, and then to give them our *Aromatico*, and then to annoint the Reins six dayes every day once with *Unguento magno*, and with this Medicine thou shalt help him perfectly.

To cure the third cause it were necessary to purge with aperative things, and then to annoint his Reins, and under the members and belly with our Balm artificiall, and give him to drinke the powder of Hoglice, or *Centum pedes*, that are found under stones, and by the grace of God he shall be perfectly whole.

To help those that have great burning of their Urine.

THE burning of the Urine may come of divers and sundry causes, but I find four principall, of which one is the Stone in the Bladder being great or small. The second cause

is a certain heat, the which corrupteth the place where it passeth and carrieth forth, as it were, certain long threds; the which causeth that burning. The third cause is a certain viscoufnesse, the which holdeth to the bottome of the Urinall; and it will not well break, and this is called *Gonorrhea*. The fourth cause is certain fluxes of Urine caused of some kind of the Pox, as yee may see by those that use company with evill women, and take harm, for presently this burning cometh, and therefore this sheweth me plainly, that it is the Pox that causeth the burning of Urine.

But if thou wilt help the aforesaid four causes, thou mayest doe it with ease having the true Art of a good Physitian, and the remedie of the first cause coming of the Stone, is to take it forth of the Bladder.

The second cause is to be helpt with purging with our *Syrup Solutivo*, and then after that, to use our oyle of *Virrioll* compound, taking thereof every morning, ʒ. i. and so they shall remain helped.

The third cause is helpt with taking every ten dayes a quantitie of our *Aromatico*, and so with this onely Remedie they shall be helped.

The fourth cause is helped with Medicines appropriate for the Pox, and to annoint them with *Unguento magno*.

To help those that have great pain of the Gout.

The Gout is a corrupt and malign infirmitie, and properly ingendered of corruption, as it is plainly seen in those that are troubled therewith, and to prove it to be true, Nature doth shew it well, because you may see how great the alteration is of that accident; and seeing that humour is caused of a windie humour, and alteration of the blood, as is seen by experience, I beleeve the same disposition hath his originall and beginning of the stomach, for so much as all those that are troubled with that disease, the first sign that appeareth unto them, is a great pain in the Stomack, three or four dayes or more before the grief cometh, and then the pain increaseth exceedingly, so that by the said sign, I judge
this

this accident cannot proceed of other place then the stomach, and to affirm it better, yee shall understand, that those which are troubled therewith can find no better remedy then to evacuate the stomach from all corruption, and therefore if thou wilt help them of that accident, the first thing that yee shall doe is, to give them a quantity of our *Aromatico* in the morning fasting, and drink thereon a little white Wine, that being done, it would be necessary to make a fomentation with Nettles that be well boiled in water, and then to anoint them with our *Balsamo artificiato*, and so for that time the Gout will be gone, and will remain away for a long time.

But if God permit me life, I will hereafter set forth the order to help the Gout that it shall never come again, with a certain order to be observed in the same, found out by this Authour, and hath been proved an infinite number of times in divers places, and on divers noble men, as yee may well understand in his *Thesauro della vita humana*.

A remedy against the Pestilence, that preserveth those that use it.

THE Pestilence is a certain corrupt humour, which is the cause of the evil disposition of the air that is corrupted and poysoned, and it is so contagious, that in six and thirty hours it corrupteth the body, and causeth them to dye, and therefore if any will defend them from that infection, they may doe it by the help of God and the Physitian with these Medicines; the first thing is to confesse our selves unto Almighty God, and to pray heartily unto him, and then as concerning Physicall Medicines, three things are to be used, which may save the lives of many. The first thing is to evacuate the stomach, the second to sweat, the third unction. And touching the first, yee shall use every three dayes our *Pillule Aquilone*, for they evacuate the contagiousnesse, and will not let it corrupt the body. For the second, yee shall use them to sweat by artificiall meanes, for that evacuateth a certain matter very apt to corrupt. And the third is, to anoint all

the body with our Balm artificiall, for that preserveth the body, and defendeth it from the contagiousnesse, so that by these three meanes men and women may be preserved from that violent death.

To help Pellaria, that is a disease which causeth the hair and beard to fall away,

THis *Pellaria* is a certain kind of fantastick infirmity, of the which we by practise doe know the cause, which is by using company with women corrupted with the Pox, and by the same practise we see, that those whose hair doe fall away, doe fall into great infirmities of the Pox, although not all, yet the most part, and therefore if thou wilt help that accident, it were necessary to purge them with our *Sirrupo Solutivo* eight or ten dayes together, that being done, give them our *Aromatico*, and then annoint the place where the hair is fallen away every evening with our Balm artificiall, so that with the use of these three Medicines the Patient shall remain perfectly whole of that matter, because the Sirrup purgeth the whole body universally, and the *Aromatico* purgeth the stomach and the head, and the Balm comforteth and defendeth the place where the hair is fallen, so that it shall fall no more, for this I have proved an infinite of times. You shall understand, that there be two other kinds of *Pellaria*, the which will not be helped in the aforesaid order, for the one cometh of a great fear, and the other cometh because they have had *Mal di Massuca*, and their heads be corrupted by that meanes, and for these two I know no remedy, but to let nature have her course.

To help a Carnositie in the Yeard.

THe Carnositie that cometh in the Yeard hindereth the Urine so that it cannot passe, and groweth in the mouth of the bladder, and is a kind of matter ingendered in that place, the which is much like unto an *Emerode* that cometh in the neck of the intestine about the fundament, and because it is a grosse

grosse and ulcerated matter, the urine passeth with difficultie and great burning, the which is very painefull unto those that have it, but if thou wilt helpe that inconvenience, it were necessary to purge the body well, and to keep a diet, and to drink the Decoction of *Hypericon* made with Hony, and use to eat dry meats as much as is possible, and then make certain little wax Candles of Wax and Frankincense, and then make this Unguent.

℞. Red Lead ʒ. i. white Hony ʒ. i. Butter ʒ. ii. white Wine as much as will suffice to incorporate them in a liquid form on a soft fire, and then take ten quills that hath bloud in them, out of the wing of a young Pigeon that is fat, and therewith stir the Unguent when it boileth, and when one quill is dried take another, and so change them untill the Wine be consumed, and then it is made, and when thou wilt occupie it, take one of the said Candles of wax, and upon the end put of this Unguent, and put it into the Yeard untill it touch the Carnositie, and this thou shalt use day by day, untill the Candel passe without any impediment, and then the Patient shall be helped, for this is most true, and I have proved it an infinite of times, to my great credit, and content of the Patient.

To help the white Scall.

THIS disease being so odious is a corrupt humour, which is not onely in the head as many doe think, but it dependeth of the inward parts, and hath communication with the head, and this humour is like unto the Fume, for continually it vapoureth up, and when it can ascend no more because it is hindered in the skin, then it setteth, and ingrosseth, and causeth the head to break forth in that grievous order as is seen. But I will shew a secret to help it, so that it shall never come again, and the order to make it is thus. You shall give them our *Sirrupo Solutivo* eight or ten dayes together, that being done, give them our *Pillole Aquilone* three times, the which pills must be taken every three dayes once, that being done, take *Sinaber* finely beaten ʒ. ii. *Olibanum*, *Mirrha*, ana. ʒ. i. mix them together, and divide it into five parts, and make thereof

thereof five perfumes in five mornings, and cover their heads with a cloth, so that it touch not the head, then let the powder be cast on by little and little untill it be spent, upon a chafing-dish of coals, and so let them stand covered one hour without moving, and this doe every one of the times, that being done, annoint the head for the space of a moneth with Oil of Wax, and Turpentine, and they shall be helped, for this is a remedy that cannot fail, for I have proved it an infinite of times, in *Palermo*, in *Mesina*, in *Naples*, in *Rome*, and in *Venice*, and alwayes I have had good successe, to my great credit, and profit of the diseased person.

To help those Carvoli that come upon the Yeard, and their causes.

THose *Carvoli* that come upon the Yeard are of divers kinds, as by reason and experience thou mayest see, but the most part are taken by using the company of lewd and corrupt women infected with the Pox, and those are the worst kind, for they are the first originall of the Pox, and of those *Carvoli* come, *Pannochi*, or Botches, and certain great Scabs, *Pellaria*, Aches, and Tumours, and an infinite of other evill effects, and these are the first kind. There are another kind, which commonly come of their own accord by reason of heat, and those are easie to be helped, and are not perillous or painfull. There is another kind, the which is as though it were scorched or burnt, the which cometh through debility of the Yeard, and having company with women, and these are also of small importance.

The first kind are ceratin Ulcers that come upon the end, and some upon the proper substance of the Yeard, and some upon the skin, and the order to cure them is thus. Yee shall mortifie them within and without with our *Caustick*, and when they are mortified yee shall dresse them with our *Magno liquore*, and they shall be whole quickly.

But yee shall well note, that many times after they are healed before fifteen dayes doe passe, there will come a certaine alteration in the throat, so that they can scarce swallow their meat,

meat, and this alteration many times endureth eight or ten daies, and then it resolveth by it self, and that is a certain sign of *Pellaria*.

And therefore if thou wilt avoid that inconvenience that the hair fall not off, as soon as yee feel any of the aforesaid griefs, then presently take a quantitie of our *Electuario Angelica*, and then take our *Sirrup Magistrale*, four or five dayes, and annoint thy head ten or twelve daies with our *Magno liquore*, and so by these meanes the hair shall not fall. Because our *Electuario Angelica*, doth evacuate the stomach, and cleanseth the head, and drieth up the matter, the which is already altered by that disease. Also our *Sirrup magistrale*, doth evacuate the body, and purifie the blood, and slaketh the fury of the disease. Our *Magno liquore* preserveth the hair from drying and falling.

There cometh many times, after those *Carvoli* are healed, certain Imposthumes in the groin, of the which we will speak in another Book particularly. The other kind of *Carvoli* that come upon the Yeard, are helped onely by washing them with some Bath, that is restrictive and comfortative. The other kind which are like scorching or burning, are helped by keeping them clean, and annointing them with a Liniment of *Teria camphorata*.

And thus I make an end, giving to understand to those that practice, how that they may avoid that disease called *Pellaria*, or falling of the hair or beard, for this is one of my Secrets, whereof I mean to write a great number, if God permit me.

A Discourse of those Sores that come of the Pox, and how to kelp them quickly.

THE Pox, as I have written of divers times, being a putrified and corrupt disease, the sores coming thereof of force must be of his nature, that is corrupt and stinking, therefore if thou wilt help them, and take away their pain quickly, thou shalt use three operations, the first is to give them our *Pillole Aquilone*, and then to wash the sore with oyle of

of Sulphur, and then lay thereon our *Cerot magistrale*, with Precipitate, and annoint it with *Magno liquore*, and therewith thou shalt help them quickly, because those Pills are appropriate for that disease, and the oyle of Sulphur draweth forth the filth from the Center, and the Precipitate draweth forth the grosse matter, so that of force it must heal.

The cure of one that had the Pox in his head.

Being in *Naples*, among all other that I cured, there came unto me a Spaniard called, *Il Siegnior Diego di Menas*, a man of the age of 36 years, of complexion cholerick adust, the which had the Pox, and in his forehead he had a certain tumour, the which had perished a great part of the skull, and was open, and he had been taken in hand of divers men, and none could doe him good: I seeing that took him in hand, and gave him our *Sirrupio solutivo* eight or nine daies together, afterward I gave him our *Aromatico*, and then gave him the roots of *Cina* in decoction, and then perfumed him with *Olibanum*, *Mastick*, *Myrrha*, and *Sinaber*, and so by these meanes hee was helped of that infirmitie, but the bone remained bare, and I laid thereon our *Cerot Magistrale*, and so in short time, the bone did separate of his own accord, and one day I took it off altogether, it was so great, that it covered the fourth part of the head, then presently this *Seignior Diego* went abroad, shewing what was taken from his head, as divers can testifie.

The cure of a Wound in the Head, and in the Hand.

There was a certain Gentleman called *Gionan Jacobo Veniciane*, the which had a great Wound one the head, and in one of his hands, the which being taken in hand of divers Chirurgians, was brought to a very evill case by reason of great alteration in the Wounds; and the Physitian that had him in hand, was one called *Realdo Polumbo cremense*, the which dressed his head with Wine and Oyle, and the hand with Turpentine and Oyle of Roses. Than I being in company

company told him, that it were good to change those Medicines, because in wounds of the head, those Medicines were not convenient, for the oyle being crude, putrifieth, and the Wine is repulsive. and will not suffer the Putrefaction to come forth that the oyle ingendereth, and for that reason the said Medicine would not be used.

And as for the Medicine for his hand, I say that the Turpentine is not convenient, for where there is offence of skin, veins, sinnews, and bones, Turpentine is not good, because it is hot and putrefactive, by means of the Oyle, and causeth inflammation, and therefore it ought not to be used.

But if thou wilt help the head and hand both, yee shall use a kind of Medicine that comforteth the place offended, and that doth assubriliate the matter, and incarnate, to the which the said *Realdo* answered, and said my reason was good, if I could find Remedies that will doe that Effect, the which I sent for to my house, and used them in this order.

First, I did put our *Quintessence* into his wound in the head being cold, and then a little of our *Balsamo* cold, the which seemed strange to *Realdo*, and then I laid thereon our *Magno liquore*, and upon the cloth I laid a little of our secret Powder, and the like I did to the hand, and so in fourteen dayes the wounds were whole, to the great marvell of a number.

A great Secret particular for the Flux, and Dissenteria.

THE Fluxes of the body are no other but a distemperance of Nature, and are of two kinds, the one is caused of an evill qualitie and distemperance of the Liver, and that is called *Flusso Epatico*. The other is caused of great heat, Fever, and distemperance of Nature, and this is called *Dissenteria*, that is a distemperance of the guts, and both these sorts are hard to be helped of the ancient Doctors, as it is well seen by experience of those that practise, for they will help them with represson and restrictives, but that is not the way if wee shall beleve *Galen*, the which writes, *Fluxus Fluxum curat*, the which is most true, for I have cured a thousand of the

Flux with giving them our *Aromatico*, and three or four doses of our *Sirrupo solutiuo*, therefore *Galen* saith true.

But the *Dissenteria* is cured with giving them our *Electuario Angelica*, and then every day after dinner stand in a bath of water of the Sea cold two hours at the least, and so in this order thou shalt help any crude kind of *Dissenteria* in short time, and with great ease, use this as a Secret.

The cure of one that was poysoned with Arsenick.

There was a certain man poysoned with Arsenick given him in a messe of Rice-pottage in an evening at supper, and as soon as it was in his stomach, he began to groan, and sweat, and vomit, in such order as it was strange to see, and it happened that at the said time there was a learned man in the house, who seeing this man in that case, suspected him to be poysoned, and so sent for me, and when I came, the poor man was almost dead, then presently I called the wife of the house, and told her that her husband would die, and that she should have the Law for poysoning of him, but if that shee would tell him what poyson shee had given him, perhaps he might recover him again, with many words more: so to conclude shee told him, that shee had given him two grains of Arsenick in Rice-pottage, then presently I called for a cup of Sack, and caused him to drinke, and then he vomited and went to the stool, and then I annointed him with our oyle of *Hypericon*, and *Scorpions*, all the body over, and still caused him to drinke that he might evacuate that poison, but all his mouth and throat remained swollen, and he did spit great abundance, and I caused him to use that Unguent, and every morning gave him Triacle with Wine, and every three dayes, I gave him a quantitie of *Pillule Aggregative*, and last of all I caused him to use *Aqua vite* compound, and so ere fortie daies he was perfectly whole, and rid of a terrible disease, the which he had before he was poysoned.

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The cure of an Ulcerated Leg.

THere was a certain man of the age of six and thirty years, of complexion cholerick and sanguine, the which had his left leg all ulcerated, in such order that the Physitians and Chirurgians of the Citie would have cut it off, but in any wise I would not consent thereunto, but took it in hand, and gave him first our *Magistrall Sirrup* in the morning eight or nine daies together, and in the mean time I washed the leg with Wine wherein was boyled Mallows, *Consolidamajore*, *Carduus benedictus*, and Honey, and then wet clothes therein, and laid them on twice a day, then I caused him to use a decoction of *Lignum vita*, and the bark with *Iva artetica*, *Carduus benedictus*, *Pollipodie*, *Ripontico*, Wine and Sugar, and his common drink was wine and water boiled on the Fesses of the same, and this he used four and twentie daies, then I perfumed him with *Cinaber* three times, and ere three monthes were past, he was perfectly whole, for his disease came of the Pox, and those sores are commonly called *Mal di formica*.

The Cure of the Gout on a certain Gentleman.

IN the aforesaid year, in the moneth of *August*, I was called to visit a noble Gentleman called, *Il seignior Don Christofalo, della roca*, a man of five and thirtie years, of complexion cholerick, and sanguine, the which was sore troubled with the Gout, and because it was in the beginning of *August*, our ancient Doctors have forbidden to take any soluble Medicine in that time, in respect of the Canicular dayes. Neverthelesse, I called *Armellio*, and *Leonardo Testa*, two excellent Physitians, the which gave their counsell to take no Medicine, neverthelesse I proved that the Gout was extream hot, and for that I ordained a cold Sirrup to mittigate the superfluous heat, the which was made of Liverwort, Harts-tongue, Dates, Raisins, Figs, Sugar, and Succorie water, and aromatised it with Musk and Rosewater, of the which he took every day four ounces,

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and for the alteration of the Gout, I washed it three or four times a day with our *Aqua del Balsamo*, because it penetrateth and openeth the pores, and assubtiliateth and dryeth the humour offensive: also I ordained him bread of Barley, because it cooleth the bloud, and is of good digestion, and caused him to refrain from all fat Brothes, and his drink was temperate, and to this one of the Doctors did agree, but the other would not, nevertheless the Gentleman was content with my advice, then I began to give him the afore-said decoction, with our Soluble *Quintessence*, and therewith he had every day two or three Stools, and I washed the Gout three or four times a day with our *Aqua Balsami*, and the first day he began to feel ease, and the second he felt more, so that in seven daies all his pains were taken away, and then I applyed thereunto our Secret of Secrets for that kind of disease, the which in three dayes delivered him; then I caused him to use certain Medicines to defend the Gout from coming again, and so he continued whole to his great satisfaction.

Of the causes of the Scyatica, and how yee may help it.

THe *Sciatica* is a disease so called, because it cometh in that place of the bodie called *Sio*, and is caused of an evill qualitie, and grosse humours that are staied in that place, because they cannot passe down, and this is seen by experience daily, for where that pain is, there is alteration, and the cure thereof is with Glisters, Vomits, Purgations, and Unctions, because the Glisters doth evacuate those places next unto it, and so easeth the humour, the vomit cleanseth the Stomack, the Purgations doe evacuate the body downwards, the Unctions dissolve the Winde, and so by these meanes thou mayest helpe the *Sciatica*, as I have done many times to my great honour, and satisfaction of the Patient.

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A most excellent remedie to helpe the flux of the body, with a certaine discourse thereon.

IF thou wilt helpe the flux of the body, it were necessary to know first from whence it proceedeth, for he that knoweth not the cause, is lesse to be credited to cure the effect, and therefore I will shew thee what the Flux is, and from whence it cometh, and then I will shew the order to cure it, and also to make the Medicines.

The Flux of the body is caused of a superfluous heat conceived in the stomach, the which make a continuall solution inwardly, as yee may see by experience of those that are troubled therewith, for so long as the cause is not taken away, all their meat doth turn into that matter, the which if it be so, that is true which I doe say, that the Fluxes are a distemperance of the body, caused of hot and corrupt humours in the stomach; and therefore if thou wilt cure it, it were necessary to extinguish the heat, and to take away the corruption, the which thou shalt doe with the rednesse of *Marte Militare* written in this book following; for that is the most soveraign remedy that can be found. But first yee shall take twelve grains of our *Petra Philosophale*, with 3. lb. of *Mel Rosarum*, and then take for four mornings together one scruple of the rednesse of *Marte*, with 3 lb. of *Sugar Rosat*, and therewith thou shalt work miracles.

A discourse as concerning Cornes in the feet or elsewhere, with their remedies.

THIS callous matter is a certain hot humour, of the which Nature would discharge her self, and when that humour is driven forth of Nature, it goeth unto the lower parts into the end of the Toes, for in that extreame part of the toes, that skin, that is called *Epiderma*, is hard, and will not suffer it to passe or exalate, and there many times it ingendereth a tumour in the skin with great hardnesse, and many times that tumour doth increase and cause such pain, that it doth not
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onely hinder their going, but hindereth them from sleep in the night, and this kind of tumour is called commonly *Callo*, or *Corns* in English, and I thought it good to call them *Creste*, because they are alwayes growing, and are of great importance among the Chirurgians, for an infinite number of persons are troubled therewith, and therefore I will shew thee our secret to help them quickly, and with great ease, which secret was never known before of any. First yee shall pare them with a sharp knife unto the bottome, and there yee shall find a certain thing like matter, but if yee find no matter, yee shall pare it untill the bloud doth appear, then touch it once with Oil of Sulphur, and then dresse it with our *Balsamo artificiato* once a day untill it be whole. Keep this as a secret.

Of an Infirmary of Importance, that cometh upon the extremity of the toe upon the nail.

Here are many men that are troubled with a certain infirmity under the nail of their great toe, the which seemeth as though that the nail grew in the flesh, which is not so, but the flesh groweth over the nail, and although this seemeth to be a thing of nothing, and that the Ancients have had small consideration thereof: Neverthelesse, it is an infirmity of great importance, and to be considered of, because many are troubled therewith, and especially men of authority, and especially those that are troubled with the Gout. I call to remembrance, that in the time that I was in *Naples*, I cured a great number, and especially those that were of great authority, to my great honour and profit. The first thing that I did, I cut the nail on the part which was grieved and took it away, the which was done easily and with little pain, which thing being done, I touched it with our *Causstick*, and so let it remain three dayes together, and then I dressed it every day with our *Magno liquore* untill it was whole, which was in short time.

A discourse upon the Emeroids, with the order to cure them with most excellent Medicines of our invention.

THe Emeroids are a certain kind of evill tumour, caused of the bloud in the veins Emerodiall, and these come alwayes in the extremity of the Intestinals about the Fundament, and some of them cause great pain, and some of them doe burn excessively, or doe scald; the which cometh through the quality of the good and evill humours, as yee may see by experience, how that some have such burning that they cannot rest in the night, the other have such pain that they cannot sit, the other are so scalded that they cannot abide it, yee shall understand, that this infirmity is more painfull in one complexion then in another, and the cure thereof is difficile. Neverthelesse it may be cured, and the order is this.

First take our *Aromatico*, then take our *Sirrupe Solutivo* three or four dayes, then take our perfume three or four times on the Fundament, that being done, annoint the place with our Balm artificiall, for that drieth and taketh away the pain altogether, and so the Patient shall remain perfect whole.

There is also a great secret in the tooth of a Horse-fish, if it be worn on a mans finger, to take away the Emeroids, the which tooth I have known proved at the least seven or eight times, for I have a ring made thereof, and have used it.

A great secret to help those that are burst, or have the Rupture.

THis is a rare secret, never known before of any man, and especially for those that have not been burst long time, and that the Rupture hath not yet made a Callow, and the order to cure it is thus.

First yee shall give them our *Aromatico* every ten dayes once, and every morning fasting give them one ounce of fine

fine Tartar beaten into powder, with water or wine to drink, and likewise in the evening, two hours before supper give him as much, and his bread shall be Bisket made of Rye, also he must wear a Trusse made fit for that purpose, and use this remedy.

℞. Rectified *Aqua vite* without flegm ʒ. xii. Rosin of the Pine tree that is dry, *Olibanum*, *Mastick*, *Sarcocolla*, ana. ʒ. ʒ. Mix them altogether, and with this water wash the Rupture every day twice, and then cast thereon presently the powder of a hearb called *Rislingua* and *Balsamina*, ana. and then wet a cloth in the said water, and lay it thereon, and bind the Trusse very hard, and keep thy house with as much ease as thou mayest, and strain not thy self in any wise, and thus within a hundred dayes thou shalt help any great Rupture, keeping the aforesaid order.

A rare secret and divine, to help those that are troubled with the Spleen.

THe Milt is alterated and becometh hard, by reason of a superfluous humidity, which it receiveth by the evill disposition of the Liver and Lungs, and therefore if thou wilt help it, it were necessary to use Medicines abstersive and drying, and to give them our *Aromatico* once, and then to use this Electuary, the which is of marvellous vertue in that operation.

℞. *Squamma ferri* ʒ. i. *Scolopendria* ʒ. i. *Spicknard*, *Lapis Lazuli*, ana. ʒ. ii. *Cinnamon* ʒ. ʒ. beat them fine, and make thereof an Electuary with purified Hony according to art, and take thereof every morning a spoonfull, and as much at night two houres before supper, and annoint the place where the Milt lieth with our *Balsamo artificiato*, and so by the grace of God, and meanes of these Medicines, thou shalt be helped quickly.

Another

A great secret to help the Spleen with great speed.

THe Milt, as is aforesaid, is grieved through abundance of humidity which it receiveth, and therefore thou must onely seek to dry that humidity, and for that purpose I will shew thee two great secrets wherewith thou shalt work miracles, and are of great reason and experience, The one is to be let blood under the tongue in one of these two veines, that is on that side where the Milt lieth, that being done, yee shall take Mustard, and mix it with the Urine of a Boy, and lay it between two clothes, and lay it on the sore place one night, and then if it be not well, use it still untill it be helped, for this I have proved an infinite of times.

The cure of a certain Spaniard called Carabassall di Cordonet, the which was troubled with the Pox.

THis Souldier, being of the age of two and thirty yeares, was mightily troubled with the Pox, with extream paines and sores, among the which, he had all his thigh so eaten away, as though he had been gnawn with Dogs, with most extream pain, and the way that I cured him was thus. I gave him twelve grains of our *Petra Philosophale*, with Sugar Rosate, the which caused him to vomit and to evacuate downward, of the which he found great ease: that being done, I prepared him our decoction of *Lignum sanctum solutivum*, the which is written of hereafter, with a certain drink made with Wine, and *Lignum vita*, and this he used five and twenty dayes, and then I anointed him with our *Unguento magno*, and in the space of forty dayes he was perfectly helped to the sight of all men.

The cure of the Stitch in the side with retention of Urine.

THere was a certain Gentleman called, *Marco di Chiusfune* of the age of six and thirty yeares, the which was troubled with a terrible stitch in the side, and had proved many

Medicines, and none did him pleasure, the which, after I took him in hand, I gave him our *Aromatico*, and after that the pain slack'd, than I caused him to annoint al. those parts with the oyle of Nutmegs, and the oyle of Eggs mixt together, and so he remained quite whole, for in this order I have cured an infinite of persons to my great honour.

A cure of a certain Spaniard wounded in the head in Naples.

There was a certain Spaniard called *Zamora*, of the age of four and thirtie years, of complexion cholerick and sanguine, the which was wounded in the left side of the head, with incision of the bone; also you shall understand, that in *Naples* the ayre is most evill for wounds in the head, by reason that it is so subtil, and for that cause the Doctors did fear the cure, neverthelesse I dressed him with our *Magno liquore*, and *Balsamo artificiato*, keeping the wound as close as was possible, annointing it onely upon the wound, and so in fourteen daies he was perfectly whole, to the great wonder of a number of Chirurgians of that Citie.

The cure of a certain Gentleman that had Mal' di formica.

There was a certain Gentleman *Neopolitan*, the which was called, *Il Seignior Giovan Francisco Gaetano*, of the age of thirty eight years, the which was marvellously tormented with a sore arm, and a sore leg, called *Mal' di formica*, and he was of complexion cholerick and melancholie, and these sores went creeping upon the flesh, healing in one place and breaking out in another, and in his arm he had nine sores, and in the leg fourteen, and this Gentleman had sought help the space of two yeares, and could find none, and had twice taken the Diet, and yet could find no help, the which Gentleman I took in hand, and the first thing that I gave him was this: $\frac{3}{4}$ i. of *Hierapicra Galeni*, with twenty grains of our *Petra Philosophale*, the which provoked both vomit and seege divers times, that being done, I gave him our *Sirrupe Solutivo* 12. mornings together, that being done, I gave him a Medicine with our *Petra Philosophale* and *Eleborus niger*, the which caused him also to vo-

mit

mit and purge downwards, that being done, I caused him to make a Sirrup of *Lignum Sanctum*, and the Bark, *Ira Arctica*, and *Carduus Benedictus*, in the which I put seven pound of Wine, and one of Sugar, and then I caused him to make a drinke with water, and wine, and Honey, to drink continually, and that I caused him to use five and twentie dayes, and then I annointed him with our *Unguento magno* five times without fire, the which Unguent caused him to spit abundance of filthy matter, and at the last it caused him for to spit blood, after the which I caused him to make a Bath the which is written in our Regiment of the Pestilence, called the Joyfull Jewell, and I laid on the Sores our *Cerot Magistrale*, and thus within thirty eight dayes he was perfectly whole.

Certain Cures that this Authour did when he travelled into Africa.

IN the year 1550 he travelled into *Africa*, and there he was chosen by *Il. S. Don Pietro di Toledo viceroy di Napoli*, to be Physitian unto the camp under *Don Gracia* his son, and so in the year 1551. in the moneth of *May* he departed from *Naples* with all the army of the Emperour, *Carolo quinto D^e Austria*, and so having a prosperous wind, arrived in *Barbarie* by a certain old citie called *Monasterio*, and there gave an assiege, and took it without any remission or ransoming, and made slaves of all those that were left alive, and it remained utterly destroyed, but not without great mortality of our Christian Souldiers, and beside those that were killed, there was a great number wounded, the which were brought into the Gallies, and carried to the Isle of *Sicilia*, in a certain citie called *Tarpano*, the which say they, was builded by a great Idolater called *Tarpos*, and there in the Hospitall those wounded persons were left, with certain Chirurgeians that were under my jurisdiction, and with certain Medicines of my invention, and so in short time the most part were helped, and then the Armie returned unto *Naples* again, and refreshed them with new men and victuall. And then on the fiftenth of *June*, we set up sail and sailed, and

when we were in the midst of the gulf between *Naples* and *Palermo*, there happened a great mis-fortune, the which was thus.

In the Gallie of *Si. Giordano* Captain General of the Gallies Duke of *Florence*, it happened that he being at the table with divers Captains and Gentlemen, and as they were at dinner, a certain Captain being grieved with another, multiplyed words, and took a loaf of bread, and threw it at his face, without any reverence or respect of the said Generall *Sig. Giordano*. That being done, the said Generall rose from the table, and took him by the bosome, and gave him five stocadoes in the breast, the which pierced within the bodie, and there he fell for dead: that being done, the said Generall repented himself of his rashnesse, and presently sent for me being in the Gallie of *Don Gracia* to come and dresse him, and so my Generall caused me to doe with all diligence, and when I came, this poor Captain lay as though he had been dying, nevertheless I dressed him with great diligence, and the Medicines which I used were these: First, I put into the wounds, of our *Quintessence*, and upon the wound I dressed it with our Balm artificiall, and gave him a vomit, the which caused him to cast great quantitie of bloud, and then every morning I gave him half an ounce of our *Aqua Balsami*, and thus within two days after we arrived at *Palermo*, the Captain was perfectly whole, to the great marvell of a number. After that we departed from *Palermo*, and went to the Citie of *Trapano*, where the rest of the gallies were, and there continued four dayes, and then on Saint *Johns* even, we went to an Island called *Fanig-nana*, and there kept the feast of Saint *John*, and then we departed with all the army, and went on the side of *Africa*, and on Saint *Peters* day we landed in the Gardens of that Citie, and there began to offer battell, and there remaining about 24. or 25. dayes, the army began to be infected with a certain kind of flux, whereof a great number dyed every day. My Generall seeing that called me, and asked if it were possible to find some remedie for that flux, unto the which I answered willingly, and said, I would devise by the help of God some remedie, because it was my dutie, to labour for the health of the

the Souldiers of the Emperour, the which thing I did in short time thorow the whole camp; as I will write hereafter in the next chapter.

The cure of the Flux, wherewith I helped the Armie of the Emperour in Africa.

BEing as I have said before in the camp, where they were marvellously tormented with a Flux, and many died thereof, and could find no help, although they had Medicines. Than I which had the experience in hand, began to laugh to my self, and the remedie wherewith I helped them all, was this. First, I caused them to eat well, and then in the morning I gave them a vomit, and then every day after they had eaten, I caused them to go into the water of the Sea; and there to remain four or five houres, and so doing within four or five daies, they were helped, for I swear as I am a Knight, that if I had not been there, the whole Armie had died of that Flux, for of fourteen or fifteen thousand that were there, there was not left two thousand but they were infected with that Flux, or distemperance of the Liver, caused of superfluous heat, the which heat distempereth the Stomack, and causeth the continuall Flux; you shall understand that our vomit doth evacuate the stomack of the putrefied humour, and the salt-water cooleth the heat, and restraineth the Flux, so that by these meanes, they were helped.

A goodly Remedy found out by me for Wounds in the head.

Wounds in the head were very perillous in that place, so that if a hundered were hurt in the head, it was not possible to recover ten, and that came through two things, the which were much contrary in that Region, for the day was so hot that it burned all things, and the night to the contrary so extreame cold, that it was intolerable, and not to be credited, and so by this distemperance, when the *Cranium* was uncovered that the aire might touch it, presently they died without any help, then I seeing that, began to consider of the matter

matter, desiring to find some mean to help them, and so studying, it came in my memorie, that the air was cause of their death, as it was in truth. Then presently I commanded all those Chirurgians that were under my jurisdiction that they should not meddle with any wound in the head without my presence, the which thing was done, and as many as were wounded, the first thing that I did, in stead of cutting or sauncing or discovering, according to the common order, I joyned the parts, and sowed them close, and dressed them upon the wound with our *Quintessence*, and with *Balsamo*, and *Magno liquore*, and so in short time the most part were helped, and there died none so desperate as they did before, and therefore to my judgement, this was a good invention, and never used of any before, and this order of curing is very naturall, for Nature doth shew it in hearbs, plants and stones, how that they cannot stand dis-united, then much more our flesh cannot stand dis-united, without great torment of the Patient, for until it be joyned together again, it is impossible to be helped, then seeing that is true, it is most naturall for the wound to be joyned together, and to use those Medicines, that where they be applyed, will not suffer the humour to come thereunto, nor putrifie the place that is hurt, and seeing it is so, as by experience is seen, we must beleieve this to be a naturall and most wholsome remedie, so that I affirm that the joyning of the parts of the wound in the head, and other parts of the body is most soveraign, and of great satisfaction to the sick, for they never felt pain, nor have no Fever, nor other sort of accident, for of those I have cured a great number with good successe.

The cure of one that had his nose cut off, and set on again.

IN that time when I was in *Africa*, there happened a strange land that was thus.

A certain Gentleman a Spaniard that was called *Il Seignior Andreas Gutiero*, of the age of twentie nine yeares, upon a time walked in the field, and fell at words with a souldier, and began

began to draw, the Souldier seeing that, struck him with the left hand, and cut of his nose, and there it fell down in the sand, then I happened to stand by and took it up, and pissed thereon to wash away the sand, and stitched it on again very close, and dressed it with our *Balsamo artificiato*, and bound it up, and so let it remain eight dayes, thinking that it would have come to matter: neverthelesse, when I did unbind it, I found it fast conglutinated, and then I dressed it onely once more, and he was perfectly whole, so that all *Naples* did marvell thereat, as is well known, for the said *Sig. Andrea* doth live yet, and can testifie the same.

The cure of an arme of S. Giordano Ursino.

AT the same time the said *Sig. Giordano Ursino*, and *Si. An- tamo Savello Romano*, and *Sig. Astor Baglione*, with divers others, took their Horses and rid about two miles from the Camp, and there perceived certain *Mores* on horseback, the which did assault these Gentlemen, and one *More* with his Launce did thrust through the arme from the elbow through the shoulder, then the said *Sig. Giordano* returned to the Camp with great pain, and presently I was sent for, and when I had seen it, I put therein our *Quintessence*, and upon the Wound I laid out *Balsamo*, and *Magno liquore*, and bound it streight, and so left it, and in five dayes it was whole and sound, and then went to the assault most valiantly, as many can testifie, because he was generall of *Firenze*.

A great chance that happened in the assault in Africa.

AT the same time there was a Gentleman *Florentine*, that was with the said *Si. Giordano Ursino*, that was called *Mille- matti*, the which fought with his sword and Target, and defended many shot of Calivers, and such like, at the last one pierced his Target, and struck him upon the breast, and bruised him marvellously, and yet broke no skin, and therewithall he fell to the ground for dead, and the carrier of dead men, or *Becawort*, as they call them, would have buried him in a Myne,

Myne, I then being present, caused him to be brought into the Tent of Sig. *Astor Baglione*, and there I put our *Quintessence* into his mouth, and that caused the blood to liquifie and come forth at the mouth, and laid upon his stomack a plaister of *Ashes* and *Oil* as hot as he could abide, and that I changed morning and evening, and alwayes I gave him of our *Quintessence* to drink, so that in short time he was helped, and yet liveth in health: and this was one of the most strangest things that ever I saw, that a peller of a Caliver could not break the flesh, and that came by certain words that the said *Millematti* did carry written upon his breaft, as he perswaded me afterward, for he said, *In verbis, & in herbis, & in lapidibus sunt virtutes, &c.*

The cure of Wounds being poysoned, and of other Sores.

WHile that warres dured in *Africa*, many times the Christians were poysoned with venomous Arrows and such like, for the *Moores* commonly when they fight against the Christians, they stick the heads of their Arrows in a Squill, and poyson it with the juyce, and when those Arrow heads or other weapon goeth into the flesh of a man, it causeth so great burning, that it bringeth *Spasmus*, and so in short time they dye. And untill this time there hath been no other Medicine found, but to cut away all the flesh that the weapon hath touched, or else to cauterize it two or three times with a red hot Iron to extinguish the venome, but I, through the grace of God, have found the true and perfect way to help them quickly, and with great ease, and without detriment of the wounded, and the remedy is this; yee shall put our *Quintessence* into the Wound, and lay thereon our *Magno liquore*, the which are two Medicines that kill the poyson of the Squill, and therefore if any will prove this to be true, to see the experience, take a peice of a *Squilla*, and scratch it with thy nail, and then put thy finger into thy ear, or scratch any other place that yee may touch the flesh, and presently thou shalt feel a terrible burning, and to quench it, presently take of our *Quintessence*, and wash the place there-

therewith, and presently the pain will cease, and therefore use this as a secret, for therewith I have cured a great number.

A remedy found out by me against the poyson of a Fish.

WHen that I caused so many sick of the Flux to goe into the sea, whereby they were helped, there was a certain kind of fish, that as soon as they touched the flesh of a man, presently it inflamed, and the poyson so increased, that in two or three dayes it caused corrosive Sores, the which caused many to dye, and many were stung with that fish which never could find help: I then seeing that desperate case, upon a time visited a young man being a *Romane*, the which was hurt on the Cods and Yeard with such a Spasmus, that it was wonderfull to behold, and having a glasse full of my *Quintessence* in my hand, I opened the fore and washed it therewith, and presently the pain ceased, then afterward I dressed it with an Unguent made of the fat of the fish, and so therewith he and a great number more were helped in short time, and these are secrets of my invention.

Of the taking of Africa and his destruction

IN the year 1551. the eleventh of *September* about the nineteenth hour the generall assault was given to the City of *Africa*, and in the space of two hours it was taken, and destroyed, by the souldiers of *Carolus Quintus* Emperour, whereat was slain a great number of both parts, and there was such a number hurt, that it was to be wondered at, the which were healed with our *Magno liquore*, and *Balsamo*, and when the City was taken and all ended, the Gallies remained there all *September*, and the fourth of *October* every man went to serve at their ports appointed, and so we returned to *Naples* to passe the winter, but yet we remained but a while, for there was occasion to goe to *Siena*, the which rebelled against the Emperour, and so we went with *Don Pietro da Toledo* the which died after at *Firenza*, &c.

The cure of a great wound on the head.

IN this yeare 1551. in the moneth of *November*, there came unto my house a Spaniard, the which was called *Giovan Ruiz di Zamora*, the which had a great wound over the eare, on the left side that reached halfe over the head, with great fracture of the bone, the which I presently stitched with diligence, and put therein our *Quintessence*, and upon the wound I dressed it with *Magno liquore*, and *Balsamo*, and made a gentle ligature with a piece of silke, and sent him home to his lodging, and commanded him to come againe the next day about the said houre, and those that were about me, fell a laughing at my words, and said that he would die of that wound, because I let him goe forth in the ayr, to the which I answered that he might safely goe forth, and so the next day he came againe, and I took off the ligament, but not the cloth, and thereon I put of our *Quintessence* and Balme, and so in three dayes I touched it not, and then I took off the Ligament againe, and dressed it upon the cloth, and let it remaine untill the 8. day, and then I opened it, and took away the cloath, and found the wound so healed that yee could scarce perceive any scarre, and many said that it was impossible to be healed, for it would come to imposthumation, neverthelesse it remained perfectly whole for five or six moneths that he remained in that Citie, in the which time I cured a great number in the same order that were wounded in the head, to the great wonder of those that dwelt in *Naples*, for they count all wounds in the head to be mortall, because the ayre is so pestilentiall, for as soone as it toucheth the scull it corrupteth the wound.

But using our order thou mayest safely helpe them, so that the wound be not mortall, for by keeping it close shut it is preserved.

A very strange thing that happened in the aforesaid year.

THere was a certaine young Marriner of the age of 26. yeares, the which was called, *Francisco di Giovanni Raguseo*, of the Isle

Isle of *Mezo*, the which being in fight fell downe, and the other that fought with him cut him over the side and backe a handfull long, in so much that a piece of the Milt was cut overthwart, then he was carried to a Chyrurgian, and he stitched him up, then the next day I was called, and there I found the Wound not well stitched, the which I ripped up againe, and found the belly full of bloud, and when I saw that, I caused divers to make water, and therewith I washed him, and with taking forth of the blood, there came a piece of the Milt that was cut, the which I washed, and gave it to a Marriner that stood by, and the Patron of the ship tooke it from him and carried it away, then I stitched him up againe and left a little hole or orifice beneath, where the matter might come forth, and dressed him with our *Quintessence*, with *Balsamo*, and *Magno liqnore*, and in the space of 22. dayes he was whole perfectly.

The cure of a Fisula in the lower parts.

IN the yeare, 1552. in the moneth of *March*, I was brought unto a man of the age of fourtie years, of complexion cholerick and melancholly, the which had a Fisula in the lower parts, the which was of this Nature, that it had altered the cods, the member, and all the parts thereabout, with eleven holes infistulated, at the which holes he made water with great burning, and intolerable paine, and which are accidents of a Fever in manner continuall, the which Patient had beene taken in hand of divers, and none could doe him pleasure. Then the first thing that I did, I gave him our *Aromatico*, that being done, I gave him xii. dayes together our *Quintessentia solutivo*, that being done, I gave him a quantity of our *Eleuario Angelica*, and then he used one of my secrets, the which I will not write in this place, that being done I caused him to spit with one of my confections, written hereafter, and so by these meanes he was perfectly whole.

Of many that I cured in Naples.

IN that time that I remained in the famous Citie of *Naples*, untill the year 1555. in the Moneth of *February*, and then I thought it good to go to *Rome*, vvhere at this time I cured a number of persons, and have helped so many by the help of God, vvhich if I should record them, it vvould be sufficient to fill a great volume, for there came such a number to my door, that the people wondered thereat, and with four Medicines compounded by me, I helped in manner all of every disease, and the Medicines were these, one Pill made with our *Petra philosophale*, *Elbero negro*, *Olio di sulpho*, *Olio di melle*, mixed with *Marchpane*, and made in Pils. The second Remedy was soluble Pils, made with *Aloe hepatico*, *Colloquintida*, *Siena*, and oyle of vitrioll made in paste with sugar, and common honey. The third Remedy was an unction, made with Sage, Rosemary, Wormewood, Rew, Mint, Nutmegs, Cloves, Cinamon, Mastick, Frankincense, Turpentine and wax with common oyle. The fourth Remedy was our *Quintessence*, and these four Remedies, I gave unto those people to helpe their griefes: and I willed them that tooke these Medicines to eat well, and of good meats, and so alwayes they praysed these Medicines, the which was not without great reason, because the Pills first evacuate the stomach of all Impediments, and leaveth nature eased, the second Pills evacuate the body of the corruption.

The unction comforteth the stomach, and helpeth digestion, and mitigateth the paine. The *Quintessence* comforteth the stomach, causeth good digestion, purifieth the blood, and comforteth the head, so that by these aforesaid Reasons, ye may understand that these foure Remedies may helpe against all indispositions inwardly, and for cause of those Remedies those people honour me like a Prophet, and alwayes have had me in great Reverence, as long as I remayned among them.

A cure.

A cure of Ulcera putrida which was in the arm.

IN the year aforesaid, and in the moneth of *August*, there came to my hand a certain Gentleman of the Embassadors of Portingall, that was called *Il signior Jari*, a man of the age of two and thirtie yeares, of complexion melancholie, the which had a putrified Ulcer about the left shoulder, that he had carried above three yeares, and was as big as a hand, and very deep, which could not be healed of the common Chirurgians, nor yet be eased of his pain, then I reasoning with this Gentleman, told him that the cause of that sore, was corrupt and putrified blood, and by that meanes the Liver received evill qualities, and that if he would be helped, the cause must be removed, the which was hard to be done, because the blood must be evacuated a little, and then the stomach must be evacuated of moist matter that offendeth it, and hindereth digestion of the meat, and will not suffer good blood to ingender; then will it also be necessary to evacuate the body downwards, that the corruption send not up his vapours unto the upper parts of the body, and hinder the cure of the Ulcer, all this being done, it were necessary to evacuate the humour between the skin and the flesh by sweat, so that all the parts of the body may remain purified, and so by these meanes the Ulcer may easily mundifie, incarnate, and siccatrize, and shall be a perfect cure: to the which thing the Gentleman was willing, for he had as willingly dyed as lived, and so in the name of God I took him in hand, and the first thing that I gave him was a vomit that purged the stomach, and took away great part of his pain: then I purged him with our *Quinta essentia solutivo* eight daies together, that being done, I made him a Fomentation that caused him to sweat well, and to spit abundance, then I caused him to be let blood under the tongue, and then I annointed all the Ulcer with our *Caustick*, the which mortified all the filthinesse therein, and then I dressed it with *Magno liquore*, and our Cerot *Magistrale*, and so with these Remedies in short space the said Gentleman was cured, to the great marvell of the

the said Ambassadour, and all those that saw it : By reason of that cure came another of the same house unto me, called *Il Signor diego Iames*, the which was troubled with a difficulty of Urine, which did trouble him mightily, to whom I gave three times our *Petra Philosophale*, and once the juyce of Elder Barks, and he was helped : I cured another in the same house of a Fever with our Oyle of Honey, and with *Balsamo* : The Ambassadour likewise being troubled with the Gout, willed me to take him in hand, the which I did, and cured him, so that in three years after while I continued in Rome he never felt paine, and of these cures I helped an infinite in Spaine, as is well known to the Inhabitants thereof.

The cure of Ethesia in the beginning.

IN the yeare 1555. in the Moneth of March, there came to my hands a young man of *Millayne*, the which was a Painter, of the age of five and twenty years, the which was fallen into a spice of Etisie, and did spit much blood with a continuall Fever, whom I cured in this order.

First, I let him blood under the tongue on the right side, and after that I gave him a quantity of our *Aromatico* with Plantaine water, because the bleeding taketh away the superfluous blood of the breast, which nature sendeth forth by it selfe, and the *Aromatico* with Plantaine water is cold and dry, which are most necessary for that disease, for they evacuate the stomach, repercute and mitigateth the alteration, those things being done, I caused him to use our *Quintessence solutive* to evacuate the body in respect of the Putrefication already conceived within the intestinals, also I caused him to use the *Quintessence* of the Flower of Flowers, and I annointed his stomach with *Magno liquore*, and also he used our *Electuarie* of *Althea*, and so by these meanes he was helped perfectly.

The cure of a certaine man wounded in thirteen places.

IT happened that a certaine man called *Alessandro Orefice*, was wounded before my lodging in thirteen places, and there fell
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for dead, and then by a certaine friend was brought into my Lodging, and there I laid him upon a Table, and took off his clothes, and sowed all those wounds which were to be sowed or stitched, and dressed him with our *Quintessence*, and *Balsamo*, and *Magno liquore*, and our secret Powder, and so by those meanes in 15. dayes he was perfectly whole.

Of Remedies that helpe many diseases.

There are divers and sundry diseases, and they be helped with divers and sundry Medicines; therefore I will make a note onely of those which are most used.

And first I will write of those Remedies that help the Fevers of all sorts, which are these, the Sirrup of Burrage, Bugloss, Endive, Cicory, Hops, *Fumitorie*, Rhabarb, Cassia, Scamony, Sine, Barly-water, Sirrup of Scytrones, and such like.

The Remedies that helpe the Pox are these, Aloes, *Coloquintida*, Turbit, *Hermodectils*, Scamony, *Precipitate*, Oriola, *Olivella*, the Unction of Mercury, *Lignum sanctum*, Cina, *Salsa perilla*, the perfume of Sinaber, a stove of hearbs, our *Ceroto Magistrale*, and such like things. Those Remedies that helpe the Cough, are *Enula Campana*, Garlike, Sulphur, Honey, *Lapaciotte*, the Oyle of Sulphur, and such liket: Those Remedies that help the Scabs, are the juyce of *Aureola*, Sulphur, *Litarge*, *Aqua Reale*, Roch Allome, those that are troubled with paines in the body, may use *Genciane*, Nutmegs, *Dittamus albus*, *Euphorbio*: those that are wounded shall use Turpentine, our *Balsamo*, *Magno liquore*, *Aqua Balsami*, *Elixar vita*, *Ceroto Magistrale*, Oyle of *Hipericon*, of our invention, and such like. Those that provoke vrine, are the flours of Mallows, *Alkekengi*, Hogs life, *Cantharides*, and such like, and therefore I will not trouble you further, because I have written sufficiently in my other Books in sundry places, and hereafter I will write of divers, and sundry Medicines of our invention never found out before of any man.

Here beginneth the order to make divers and sundry Medicines of our invention never found out before by any man. And first to make our *Petra Philosophale*, that helpeth against all manner of diseases that happeneth unto man, or woman, or any other Animall terrestriall.

There hath alwayes been a great questioning among the Philosophers, whether that one Medicine might help against all diseases or no. The which I affirm, and will approve with sufficient reason, that the *Petra Philosophale* made of our invention may help against all the infirmities that cometh unto mans body, and two onely reasons I will shew thee with brevity, the first of them is this, that all sorts of infirmities have their Originall and beginning of the stomach, and to know the truth, yee may see manifestly, that if the body be never so little infirmed, the stomach is also greived: For yee may see how the Animals terrestriall never help themselves of other infirmity then of the stomach, and when they will help themselves, they eat hearbs, the which causeth them to vomit, and this doth signifie, that they have no other infirmity then the afore said, so by the experience of the Animals I approve that the infirmity is caused of the stomach, and this is the first reason. The second is, that all the Medicines, wherein our *Petra Philosophale* is put, as soon as they are come into the stomach, it draweth unto it all the evill humours of the stomach, and also of the whole body, and mixeth with them, and so natrue sendeth them forth by vomit, or by seege, or both, and so the stomach shall be evacuated of that matter, and the body remain free from all impediments of infirmities, so that by this reason I affirm, that our *Petra Philosophale* may help against all sorts of infirmities, and to know the truth, I have proved it by experience in all manner of infirmities, and alwayes have found it to doe much good unto all men, and hurt none unto my knowledge, and the order to make this *Petra Philosophale* is thus.

℞. *Sal niter*, Roch Allum, Vitrioll Romain, of each two pound.

First

First, dry the Vitrioll in an earthen pan, and then beat it to powder, and mix it with the other matters, and put thereunto foure ounces of *Sal gemma*, then put it in a goord with his head, and a Receiver well luted, and distill it in a wind Furnace, so that yee may make fire with wood, and at the first make small fire, and so increase it according to Art, and alwayes lay wet clothes on the head and Receiver, and that thou shalt doe, because the spirits of the water shall not flye away. Yee shall understand, that in the beginning of your distillation, the Receiver will wax red like bloud, and then turn white; and at the last, when yee give it strong fire, it will turn red again, and those are the pure spirits of the *Aqua fortis*, and then at the end, the Receiver will turne white againe, and then it is ended, then let it wax cold, and then keep it in a Glasse close shut to make our *Petra Philosophale*.

Then take *Mercury*, lib. i. Quick-lyme, ʒ. vj. Sope, ʒ. iiij. Common ashes, ʒ. iij.

Mix them together in a Morter of stone, and then put them into a Retort, and distill it with a strong fire untill all the *Mercury* be come forth into the Receiver, then take it forth, and keepe it in a Glasse, to make thy composition, the which is made thus.

℞. The water that thou madest first, and put it into a goord of Glasse being well luted, and then put in thy *Mercury* that thou diddest distill before. After that, take Steel in thinne Plates, j. ʒ. Iron also in thinne Plates, ʒ. ii. Fine Gold in leaves, the weight of two French Crownes, and put them altogether in the Glasse, and presently set on the head, for it will begin to boyle, and cause red fumes like bloud, the which thou shalt receive in a Receiver, and presently set thy Glasse in the Furnace, and give it fire untill all the water be come forth with the fume. Then let it coole, and keep that water close in a Glasse, then break the other Glasse that stood in the fire, and in the bottome thou shalt find our *Petra Philosophale*, the which thou shalt grind finely, and searce it into most fine powder, and then wash it well with Vinegar distilled, and dry it againe, and at the last wash it with Rose-water, and dry it very well, stirring it continually over the fire, then

keep it as a precious Jewell close in a Glasse.

For the order to use it, I will write hereafter, in sundry places: Yce shall understand that the water which yee distilled away from the stone, will serve for the same purpose again: But ye must take but halfe the quantity of the aforesaid matters, and when ye have distilled it again from the stone, yee shall preserve it for an infinite number of purposes, as I will shew thee hereafter.

To make our Balsme artificiall, with the order to use it, and wherefore it serveth.

THis Balsamum hath all the vertues of the natural Balsme, although not in quality, yet in vertue, and the order to make it is thus.

Rx. Venice Turpentine, pound 1. Oyle of Bayes, that is perfect without mixture, \mathfrak{z} .iiij. *Galbanum*, ounces iij. Gum *Arabie*, ounce. iiij. *Olibanum*, *Mirrba elect*, Gum *Heaere*, of each, \mathfrak{z} . iiij. *Lignum Aloes*, *Galingal*, *Cloves*, *Consolida minore*, *Cinnamon*, *Nutmegs*, *Zedoaria*, *Ginger*, *Diptamnum album*, of each, ounce 1. Muske of *Levant*, *Ambergreece* of each one Drachme. Beat all those aforesaid things together, and put them into a Retort of Glasse well luted, and put thereto vj. pound of Rectified *Aqua vite* without steame, and so let it stand viiij. dayes, and then distill it by sand, and there will come forth a white water mixed with Oyle, and so keep thy fire small, untill there come forth a blackish Oyle, then change thy Receiver, and set thereto another, and increase thy fire untill all the spirits bee come forth, then separate the Oyle from the black water, and keep them by themselves and the like shall yee doe by the first water. The first vvater that is white, is called *Aqua del Balsamo*, and the Oyle separated from that is called *Oleum del Balsamo*. The second vvater that is black is called *Mater Balsami*, and the Oyle separated from that vvater, is called *Balsamo artificiato*, which would be kept as a precious Jewell.

The first Water is most excellent to clear and preserve the sight of the eyes, also if the face being washed therewith, it maketh

keth it very faire, and preserveth it youthfully, it keepeth back age, it breaketh the gravell in the reines; and it provoketh Urine, the which is stopped thorow carnosity; it helpeth all manner of Wounds, in what place of the body soever they be, if yee wash them with the said vvater, and wet therein clouts, and lay thereon, for his operation is so strange, that it seemeth rather divine then humane. It helpeth much against the Etisie, and against all sorts of of Catarres, and Cough. If ye wash a *Sciatica* therewith, and lay thereon a cloath wet in the same, it taketh away the paine presently.

The other water called the Mother of Balme, helpeth scalls in short time if ye wash them therewith; so doth it helpe the white scall, Zepira, and all sorts of Ulcers that are not corrosive most miraculous to see, and without any trouble; it serveth also against a number of other infirmities, the which I will let passe at this time.

The Oyle of Balme, doth serve for an infinite number of things, and especially for Wounds in the head, where the bone and pannicle is hurt, putting it therein. It preserveth the face if yee annoint it therewith. It is most excellent against the Plurisie, giving thereof j. 3 at a time with the water of Balm

The Balme artificiall is a most miraculous Liquor, if any have the stich in the side, and take two drachms thereof, it presently will helpe him. It is also good against the Cough, and Cattare, coldnesse in the head and stomack, and for Wounds in the head. It is a most soveraign Remedy, if yee annoint all the head therewith once a day; because it pierceth into the brains, and also unto the stomack beneath. It resolveth all tumours in all parts of the body with speed. It resolveth a Quartaine in short time, if yee annoint all the body therewith, leaving no part.

And to be short, I know no disease neither hot nor yet cold, but that this Balsamum doth good unto, as well the hot diseases as the cold, because it cooleth the hot, and heateth the cold, and this it doth by his quality and hidden vertue, so that I have found in this precious Liquor such great vertues, that I am not able to declare them all; so that every one which is furnished with this precious Balme, may be kept from

infirmities, and shall not need to seek the naturall Balm with so much expenses and danger of the life, as hath been many times seen.

To make our Aromatico, the which helpeth against all manner of infirmities, of what quality soever they be.

Aromatico Leonardo, is so called, because it was compounded and made by his invention, and is a miraculous Medicine, that serveth against all manner of diseases of what quality soever they be, for it worketh this operation, that is, as soon as it joyneth to the stomach, it draweth to it all the evill humours of the body, and imbraceth them, and carrieth them forth of the body both by vomit and seege, and so leaveth nature unburthened, the which may prevail to his pleasure; because it hath no impediment, and by this reason I approve, that our *Aromatico* helpeth against all diseases, as is said before, and the order to make it is thus.

R. Fine white Sugar \mathfrak{z} .iv. pure Pearles, Musk, Saffron, *Lignum Alloe*, Cinnamon, ana. \mathfrak{z} .i. *Petra Philosophale* \mathfrak{z} .iv. Mix them together, and make thereof Lozanges with Rose-water according to art, the which yee shall keep in a box of wood close shut, and the order to use it is thus, when the Physitian doth goe to visit any sick person, and that he will prepare him some Medicine to take inward, the best and most perfectest Medicine that he can ordain is our *Aromatico*, because it evacuateth the stomach by vomit, and the body downward, and his operation is such, that it doth in manner helpe any crude sort of infirmity, and the quantity is from one drachm to two drachms, and may be taken in broth, in wine, in water, or mix it with any pills, or potion, giving you charge, that when yee put it in any potion, that yee leave none in the bottome of the cup where yee drink it out, because the *Petra Philosophale* is heavy, and will remain in the bottome, for if that remain, it will not work at all; giving you also charge, that the said day that yee give this Medicine, that yee let the Patients drink as much crude water as they will, and give them little.

little meat to eat that day, and this is the order to use this Medicine.

To make our Electuario Angelico, and the order to use it, and in what diseases.

Electuario Angelico Romano, is so called, because it was compounded by me in the City of Rome, in the time of Pope Paulo quarto, and because this Composition worketh suddenly, I called it Angelico, and is most excellent against many diseases, it is good against all sorts of Fevers, giving it Perminorativo, and for the stich in the side it is most rare, because it taketh away the viscosity in the stomach, and openeth the pores, and is good against the Gout, for if they take it every third day once, in ten dayes they shall be helped, it is also good against the Cough, Catarre, and for the Milt, and for those that have the Pox, or the running Gout, and such like influences, and the order to make it is thus.

R. Saffron, *Lignum Aloës*, Cinnamon, red Corall, ana. 3.iii. *Elleborus niger* without preparation 3.ii. *Electuario de succorofarum Mesue* that is not too much boiled 3.vi. Sugar Rosate 3.viii. Musk of Levant 3.i. *Petra Philosophale* 3.iii. our Quintessence of Wine 3.ii. purified Hony as much as will suffice to make it in form of an Electuary, mix them on a small fire in an earthen pan, and when it is made, keep it in a vessell of glasse, for any other vessell will not be so good: This Electuary yee may mix with any soluble Medicine, but yee must take it fasting, the quantity is from two drachms to four drachms. Yee shall understand, that this in a manner reviveth the dead by his great vertue, as hath been seen many thousand times in Venice, and in Rome, most worthy of memory, and therefore if any Phisitian desire to get fame in the world, let them use our *Electuario Angelico*, which worketh miracles on the earth.

Of the vegetable Stone of our invention, to transmute a body of one complexion into another, and to make him sound for ever.

THe way to make the vegetable stone is rare, and his vertues are infinite, and without comparison, and the cures that are done therewith are so miraculous, that the world will not beleieve them, although it be the meer truth, and the order to make it is thus.

R. Tartar of white Wine that is thick and shining, Turpentine that is clear and pure: The hearb called Alloes, that hath leaves as long as an arme, and dented on both sides, and some call it *Semper-vive*, take of each of these one pound, and stamp them together, and put them into a Urinall with a Head and Receiver, and distill them in a Wine Furnace untill all the substance be come forth, then take the Fesses out of the glasse, and grind them with the said water, and then distill them as thou diddest before, and alwayes at the last give it a strong fire that the fesses may remain well burnt, then take out the fesses again, and grind them with the water as thou diddest first, and distill it again, and this thou shalt doe fifteen or twenty times, untill all that water be consumed, and the fesses remain white like salt, then lay that fesses on a smooth stone in a moist place, and it will turn into water, the which keep in a glasse close shut, and that is the water of the vegetable stone, which water is of so much vertue, that one scruple thereof being put into two ounces of Julip of Violets, and given to drink to any that is infirmed or evill complexionated, in lesse then four and twenty dayes he shall be helped of any grievous disease, and this must be taken in the morning fasting, when the stomack is empty, for then it worketh better his operation.

This is also an excellent remedy against the wormes, giving it in the aforesaid manner, it mundifieth the Liver, and drieth the humidity of the Milt, it dissolveth the Cough, and Catarres, it provoketh Urine where it is let, with divers other vertues, the which I will let passe untill another time, for if I should

write

write them all, they would not be credited, and therefore we Physitians should not rest to practise in all things that seemeth to us convenient, and I promise thee truly, that hee which shall occupie this thing, shall work miracles on the earth, and win great fame and honour. Yee shall understand, that this is the stone that the Philosophers have long sought to fix their Medicine Minerall, so that making the projection they joyn the Medicine with metalling bodies, and not to goe away in fume, because this stone resisteth all great fires without consuming, and fixeth Sulphur and Orpiment, so that they shall abide the fire, and maketh them white: If yee make projection therewith on Copper, or on Lattin, it will turn it into the whitenesse of pure silver, and that I have seen with my eyes, so that yee may see of what importance this vegitable stone is, the which worketh such goodly transmutations, as well in metalling bodies as in humane bodies, and therefore it is to be accounted of, because it may save the life of many that use it in their Medicines.

Our soluble Sirrup, with the order to use it.

Soluble Sirrups made in decoction are very wholsome, and of great faculty, and especially in the crudity of humours, and the reason is this: because it disperleth the matter, and evacuateth it with great ease, and without danger or trouble of the Patient, and the order to make it is thus.

R. Sage, Rosemary, Wormwood, Cicory, *Carduus sanctus*, Nettles, Organy, of each a handfull, Figs, Raisins, Dates, sweet Almonds, *Sal gem*, ana \mathfrak{z} . iiii. *Coloquintida*, *Aloes hepatica*, Cinamon, *Mirabolani citrini*, ana. \mathfrak{z} . ii. common Hony two pound.

Stamp them all grossly, and put them to infuse in eighteen pound of fair water, then boil it till half be consumed, then strain it, and distill it by a filter, and aromatise it with two carrets of Musk and a pint of Rosewater, and then it is made, which yee shall keep in a bottle of glasse close stopped, the quantity is from four ounces to six ounces.

In Winter you shall take it very warme. And in the *Spring* and *Autumne*, yee shall take it but warm. - In Summer yee shall take it cold, for this purgeth the grosse humours of the body, and hurteth not the stomack, yee may use it in a Fever, four or five dayes together; and it will helpe it. In crudity of humours, as the French Pox, Gouts, Catarres, *Doglie*, *Artetica*, and such like matters; where there is no accident of Fever, yee may take it ten or fifteen dayes together, and cannot hurt by any means, for it purgeth most excellently: it is given against the Cough, against Flux of the Vrine, and paines in the head, and Carnosity in the yeard, or the Hemeroids: And in summe it is good against all diseases caused of corrupt humours; for it hath such vertue, that it draweth from all parts, and evacuateth the humours intestinal, for of this Sirrup I have had great experience, in such persons as were in manner banished, and had lost their taste, and presently using this, they came to good temperature; and I have used it an infinite number of times, in persons that were ulcerated, and full of sores, evill handled of Fortune, and of the infirmity, and finding no means to cure them as they should be, I gave them this Sirrup fourteen or fifteen dayes, and then they were cured, with a number of other things, the which would be too long to write; and therefore I would wish every one to use this, not onely in the aforesaid matters, but in all other diseases.

Our Sirruppo Magistrale Leonardo, which serveth against an infinite number of diseases, and is a rare Medicine.

THis Sirrup is solutive, and very pleasant to use, and cannot hurt in any wise, which is feldome seene in other Medicines, and the order to make it is thus.

Rx. The leaves of Sine, two ounces. Fumitory, Mayden-hair, Harts-tongue, Lyver-wort, *Epitemum*, *Ellems*, *Pollipodie* of the Oke, the floures of Borrage, of Buglosse, Lycorice, of each three ounces. *Colloquintida*, *Elleborus niger*, *Aloes hepatica*, *Mirabolani Indi* ana. \mathfrak{z} . j. Proynes 14. *Sebestien*. 12. *Tamarise*. \mathfrak{z} . i.

Stamp

Stamp them grossly, and infuse them in ten pounds of Fumitory water, then boyle it untill the consumption of the third part, and then straine it, and in that which is strained put these things: Sirrup of *Stacados*, ℥.i. Saffron, one scruple, *Mel rosarum*, six ounces: Rectified *Aqua vite*, four ounces: Muske, 3.i. the Mullage of Marsh Mallowes, four ounces, Benjamin, one ounce, Rose-water, three ounces And then it is made, which ye shall keep in a Glasse close stopt, and keep it in a temperate place, and this you must take warme, the quantity is from two ounces to foure ounces, and it is a most safe Medicine to be used without keeping of any dyet. It helpeth those much that have *Pellaria*, scabs, Hemeroids, and such like diseases, and may be given unto a woman with child, without any danger, when she shall have occasion to use any.

Our Sirrup against the Melancholly humour, and especially where there is ventositie in the stomack.

IT were necessary for those that will make this Sirrup, to be expert in the Art, for it would be made with great diligence, and the order to make it is thus.

℞. Water of Fumitorie, of Hops, of Wormwood, of Mayden-haire, of each five pound. Then with this water thou shalt make a decoction with these things that follow.

℞. *Pollipodium* of the Oak, one pound, Sine leaves, *Epitimum*, ana. four ounces Cordial flours, two handfulls. Mayden-haire, one handfull, Licoris, Rayfins, Cinnamon, of each two ounces: The four Cole seeds two ounces. Make thereof a Decoction according to Art, and straine it, then take foure pound of that Decoction, and put thereto the juyce of Burrage, of Buglosse, of Hops, of each two ounces; Common Honey, vi. ounces. Then with white Sugar, make a Sirrup in good forme, and aromatise it with Muske and Amber, putting thereto one ounce of *Plyris* without Muske, and then it is made. The quantity is from three ounces to four ounces in the morning warme, and fast thereon at the least three or foure houres, for this purgeth marvellously the melancholly humours, and all other grosse humours, and dissolveth wind, and comforteth the heart, &c.

Our Potion of Lignum Sanctum, which is miraculous to dissolve crude, and malignant humours, with the order to use it in the French Pox, and such like diseases.

BEcause the Pox is a disease contagious, putrefied, and corrupt, and worketh many evill effects, as I have written in my *Caprici medicinale*; therefore it were necessary to prepare most excellent and rare Remedies to dissolve the same, which Medicines are infinite.

But in this Chapter I will write one, that purgeth the crude and viscous humours downwards, and doth assubtiliate the grosse humours, and dryeth all sorts of subtil humours that offend Nature, and sendeth them forth by sweat, it dryeth the melancholly humour, and dissolveth choller, and is most wholesom for those that are troubled with that disease, because it dryeth much and dissolveth the disease, with many other good effects, as by experience thou mayest see, and the order to make it is thus.

R. The barke of *Lignum sanctum* grossly beaten lb. i. and lay it to steep in lb. xiiii. of faire water 24. hours, then boyle it untill foure pounds be consumed, then put thereto *Pollipodie* of the Oak, two ounces, Cicory one handfull, *Aloe Epatike* 3. iiii. and let them boyle for an houre: Then put thereunto the leaves of *Syve*, *Epitemum*, ana, 3. i. *Coloquintida*, 3. vj. Sugar, seven ounces, then let it boyle till halfe be boyled away; and that there remaine lb. vii. then straine it, and put it in a Glasse with 12. graines of Muske; and keep it very close stopt; and this is the Sirrup which yee shall take twise a day, that is morning and evening; then make this drinke following, which shall be the common drink at all times to your meat.

R. One pound of *Lignum sanctum*, Rasped, and steep it in ten pounds of white Wine that is ripe; and let it boyle an houre, then put thereto lb. xv. of faire water, and let it boyle a little more; and then straine it, and keep it in a glasse bottle, for this is to be used all the day time; and the order

to use these is thus. First, when any feeleth himselfe grieved with the Pox or any such like disease, he must keep his bed at the least twenty dayes, and use to take of the first Sirrup or Potion every morning a good draught, being as warme as hee may suffer it, then cover him well with clothes that he may sweat as much as he can; then take off the clothes by little and little, and dry him with warm clothes, and so let him repose for two hours, and then let him eat, and his meat must be dry, as Bisket, rost-meat, Rayfins of the Sun, Almonds, and sometime a raw egge, and his drink at meals, and all the day beside shal be the last made with Wine and Water, then at night give him of the first Sirrup as yee did in the morning, and cause him to sweat; and then dry him; and this order thou shalt use twenty dayes together not comming forth of thy Chamber, and by the grace of God thou shalt be helped of any such grievous infirmity; as I have seen the experience thereof an infinite of times, to my great honour; for it may be occupied in all complexions with safety, as by the ingredients thou maist see.

A most marvellous water and rare, to cause a man to avoid the gravell in Vrine, and to mundifie the Reines.

THe gravell in the Reines of the back is caused, and engendered of great heat, and drynesse in those parts, as thou maist plainly see by those which are troubled therewith; for their Reines are so hot that they cannot abide any heavy garment to lye thereon, and they alwayes make their water with great paine and burning: therefore if thou wilt helpe that infirmity, it were necessary to refrigerate the Reines, and moisten it with good juyce, and take away that burning of the Vrine; and so in that order the Patient shall be helped; and this thou maist doe in short time, and with great ease with this Remedy.

℞ The seed of small Lemonds, the seed of Oranges, and one pound, Saxifrage, six pound, Balme, Scolopendria, Pellitory of the wall, Sparagus, Crisoni, Isop, Fenel-roots, Parsly roots, ana. ʒ. vi. stamp them altogether, and make them in forme of a linder

quid Unguent with the juyce of Lemons, then distill it in a common tin Stillitory being luted, untill the matter remain dry, then keep the water in a Glasse close stopt, and when yee will occupy this water, yee must first purge the body of the crude and viscous humours, and likewise evacuate the stomach of choller and flegm; that being done thou shalt take every morning and evening ℥.vj. warme, and it would be necessary for those that take it; to use a dyet, and to refrain moist and cold meats, and use onely dry things, and so this water shall help those afore said griefs; as I have proved divers times.

To make the water of Lignum Sanctum, most wholsome against the Pox with a new order.

Commonly they use to take the water of *Lignum Sanctum*, against the Pox; the which surely is most wholsome, but it must be taken in good order and form, and must be made with great discretion, and not as they use it now adayes; for they give it some three or foure times, and never the better, although the wood be sufficient enough to helpe them; and therefore I would wish every one that will use this water to take it in such order as it ought to be, the which I will shew thee hereafter.

℞. *Lignum sanctum*, Rasped small one pound, the bark being beaten ℥.iii. infuse them in twelve pound of fair water one night, and the next morning put therein one pound of Hony, the which is put in; because it is aperative and warm, and helpeth to provoke sweat, and causeth it to have a good tast, then boil it till half be consumed; then put thereto *Carduus sanctus* ℥.iiii. strong Wine three pound, then boil it untill a third part be consumed, and then it is made, then strain it, and take forth the *Carduus sanctus*, and put therein twenty pound of fair water, and one pound of Hony, and let it boil untill four pounds be consumed, and strain it, and keep it in a glasse bottle, for this is the common drink to drink all the day long, and the order to take it is thus: First before yee will take this water, it were necessary to take our *Sirrupe Solutivo* seven or eight dayes, after that take of our *Electuario Angelica* ℥.℞. that

that being done, in the name of God take this potion of *Lignum sanctum* in this order, take in the morning at the appearing of the day 3. viii. very warm as yee may suffer, and presently lay clothes on him, and cause him to sweat two houres, and then dry him with warm clothes, and so let him remain two houres, and then give him to eat, and his meat shall be Bisket, Raisins, Almonds, and sometimes a little rost meat, and no other: then in the evening, about the two and twentieth hour, yee shall give him the said Sirrup as yee did in the morning, neither more nor lesse, and cause him to sweat, and about the four and twentieth hour give him onely Bisket, and Raisins, and the other common drink that was made last, giving you warning, that yee make this drink fresh every third day, because it shall not hurt the stomach, and every week once, yee shall take a pill of *Marte militare*, and that day thou shalt eat birds flesh, because of weakening, also yee shall take very great heed to one thing, and that is this, if it happen, that at the beginning of this cure there cometh a Fever, or other accident unto the Patient, that in any wise yee leave not the cure, but follow the order, for that is a certain sign of health, for many times I have given this water, and unto some in the fourth or fifth day the Fever came, and tarried many times ten or twelve dayes, and then the Fever went away with the corrupt disease, and all for company, and so in short time they were cured, so that, as I have said before, when that sign appeareth, and is delivered, it is a certrin sign of health: Also I will advise thee of another thing, and that is this, if the Patient cannot sweat, yee shall annoint him all over with the Oil of Quinces, the which will cause him to sweat apace: For without sweat the cure will not be perfect, and this order thou shalt keep at the least forty dayes together within thy Chamber, so that there come no air in, for it will hinder the cure.

Our distillation for the Etesia, which is of marvellous vertue, and without comparison, with the order to use it.

HAVING written sufficiently of the quality of the Fever Hectick and his cure, in my *Caprici Medicinale*, here I will

will write of nothing but the order to make this precious Li-
quor, with the order to use it, as well for that disease as for
other such like, and the order to make it is thus.

℞. A young Hen that hath not yet laid Eggs, and pull her
quick, and then take forth her guts onely, and stamp her in a
stone Morter, and put thereto as much crumme of white bread
as the flesh doth weigh, and stamp them together, and put
thereto a handfull of fresh Scabious, and as many leaves of
Gold as weigheth a French Crown, then put thereto as much
water of *Mortella* as all the aforefaid matter doth weigh, and
so leave it one night, and then distill it in a Urinall of glasse,
with three pound of strong Wine in *Balneo Maria*, untill the
fesses remain dry, and then it is ended.

Then for every pound of this distillation, put thereunto ʒ. i.
of the water of Hony made according to our order, and keep
it in a glasse unstopt, that the strong savour may goe away,
and the order to use it in the Fever Hectick I have writ-
ten in his Chapter, this serveth also for those inward cau-
ses which are most troublesome, and for those that have a
burning Fever. Also for women that have a Fever in their
child-birth.

Our vegetable Sirrup, which is miraculous and divine.

THIS Sirrup is one of my seven secrets, with which I have
done many miracles many times, in divers operations on
many infirmities, and have been so chary of it, that I meant
never to set it forth in my lifetime, but yet I considering what
great benefit it might be unto the world, I thought good to
set it forth, that every one might be served according to his
pleasure: and the like I will doe of many other secrets of great
importance, which shall be dispersed among my books, and
the order to make this Sirrup is thus.

℞. *Lignum Aloes*, *Riopontico*, *Eupatorio*, red Saunders, of
each ʒ. ii. Beat them, and make thereof a decoction in good
form, and with ℥. iv. of this decoction make a Sirrup, and
put thereto these things following while it is hot, Saffron ʒ. i.
Ginger ʒ. i. Musk two Carets, the solution of our *Petra*

Vege-

Vegetable ʒ. iii. Cloves, Nutmegs, of each ʒ. i. and a halfe, then keep it in a glasse close shut, and this is our vegetable Sirrup which worketh miracles in divers infirmities, for by his nature it purifieth the Bloud, mundifieth the Liver, comforteth the Heart, preserveth the Stomack, provoketh Urine, dissolveth gravell in the Reines, it helpeth the Cough, and helpeth digestion, and quieteth all the humours in the sick person, with divers other vertues, which I will leave till another time. This may be taken with broth, with distilled waters, or with any Decoction, or Medicine fasting, the quantity is from one drachm to two draehms, and happy shall they be which shall use it.

An Electuary that helpeth the Cough with great speed, and ease.

THe Cough is caused of a catarrous humour, and coldnesse of the stomack, and therefore if yee will help it, it were necessary to have a remedy that doth ripen the Catarre, and mollifie the stomack, and the order to make it is thus.

℞. *Enula campana*, ʒ. iiij, Marsh Mallowes. ʒ. xij. Quinces ʒ. xvj. But if yee cannot get Quinces, yee may take Marmalade ready made, and boyle it in faire water with the said roots, untill they be dry, then stamp them in a Morter, and straine them thorow a strainer, then take for every pound of that matter two pound of white Honey, and boyle them together, but boyle them not too much, then take it from the fire, and put thereunto for every pound of the aforesaid matter, one scruple of Saffron, and one Drachm of Cinamon, and two ounces of Sulphur, and one scruple of Licoris, and then incorporate them well together, and aromatise it with Muske and Rose-water, and this yee shall use morning and evening; for this is of so great vertue, that it is to be wondered at, because the Mallowes doe mollifie, the *Enula campana* doth warm and causeth digestion, and comforteth the stomack; the Quinces are cordial and warm; the Sulphur is a great dryer, the which destroyeth the evill humours of the body; the Saffron comforteth the heart; the Cinamon is stomachall, the Licoris

Licorice is mollificative, and digesteth the matter; so that of force this Electuary must help any kind of Cough, except it come of the Pox; for then it will doe small pleasure; as I have proved.

Electuario benedicto Leonardi, the which purgeth the body without any grieve, and is miraculous in his operation.

THIS *Electuario benedicto*, is a compound of our invention many years agoe; and is so called, because of his marvelous operation, and the order to make it, is thus.

R. Of a certain kind of fruit called of some, *Spina merula*, of other *Spini cervini*, with his berry they make a kind of sap green, take of these berries when they be ripe, and stamp them, and take thereof the juyce, and straine it by a filter, and for every pound of the aforesaid Juyce yee shall put therein these things; Cinnamon, Safron, Cloves, Nutmegs, Ginger, ana. i. Drachm. Sena, Aloes, ana 3. Drachm. mix them well together, and set it in the sunnetill it be dried like a paste, and then make it liquid again with these following.

R. Rose-water, our *Quintessence*, ana 3. ii. for a pound. Muske 2. carretes for a pound, *Mirrha* i. Drachm for a pound. Incorporate all the aforesaid things together, and set it in the sunne untill it be thorow dry, and may be made in powder, of the which yee shall take what quantity yee will, and mix it with as much Honey purified, and that is our *Electuario benedicto*, the which purgeth the body without paine, and preserveth the stomach, purgeth the head, and helpeth putrified Fevers, with divers other things the which I will not write at this time. Yee may keep this mixture 6. moneths after it is mixt with Honey: the dose is from halfe an ounce to a whole ounce. Yee may take them in Pills in broth, in an Electuarie, or in Wine, or how yee will, and alwayes they shall make his effect well.

An Electuarie against the evill disposition of the Liver and Stomack.

THe Liver is troubled with divers and sundry causes : but for the most part it is of heat : For the heat sheweth some outward sign , as is seen by experience ; for their Face and Nose are red ; they have heat in their Legs, chops in the palms of their hands and feet. It ingendereth Fluxes in the body, burning of Urine, running of the Reins, and such like effects. And the order to cure them is thus.

Rx. Citraca, Scolopendria, Epataca, Eupaterio, ana ʒ. iij. beat them in fine powder, Lignum aloes three Drachms, Saffron ij. scruples, Cinamon, two Drachms, white crude Honey one pound and a halfe, mix them and incorporate them together without fire, then take thereof morning and evening ʒ. j. at a time ; but before yee begin to take this Electuary, yee shall take a quantity of our *Electuario Angelica*, and then in short time they shall be helped, as thou maist well see by the ingredients that goeth into this composition.

Our magistrall Electuary of Sulphur, the which serveth against divers sorts of infirmities.

AS the fire hath vertue to heat and dry materiall things, so hath the Sulphur vertue to warme, and to dry the humidity and coldnesse of our bodies ; for I have occupied it divers and sundry times, and alwayes have seen divers and sundry good effects ; but for the better commoditie, and more ease to use it, I have compounded this Electuary, the which thou maist use with ease and benefit unto a number, and the order to make it is thus.

Rx. Very fine Sulphur that is without earth, and make it in fine powder, one pound, Cinamon halfe an ounce. Saffron one scruple, Ginger ij. Drachms, Muske dissolved in Rose-water, ij. Carrets, white honey crude as much as will suffice to make it in an Electuary without fire, then keep it in a dry place : and this yee shall use in the morning fasting, and his quantity is

from four Drachms to seven. This dryeth up scabs, provoketh Urine, breaketh the stone in the reins, it helpeth the Cough, dryeth up the watering of the eyes, causeth a good appetite, with divers other things, the which I will leave to the experimentors.

Our Electuario of Consolida majore, that serveth for many diseases inwardly.

THis *Consolida majore* is an hearb so called, because of his effect that it doth in healing of Wounds, and other places of the flesh separated; for if yee eat thereof, it will help the Rupture, and all sorts of Wounds penetrating, and Ulcers of the Lungs, it dryeth the Milt, and such like effects; but because thou maiest use it more commodious, I have compounded an Electuary, the which is excellent and rare, and is made thus.

R. The root of *Consolida majore*, one pound, and boyle it in water untill it be consumed, then stamp them in a Morter, and passe them thorow a strainer, then put thereto as much white Honey as the matter weigheth and boyle them on a small fire untill it be come to the forme of an Electuary, and when it is boyled, put thereto these things.

R. The shels of Pomgranads in fine powder, $\mathfrak{z} . j.$ *Lignum Aloes* vj. Drachms, *Mirra*, *Mastike*, *Sarcocolla*, *Sanguis drachonis*, in graine, ana ij. Drachms. Cinamon, j. Drachm, Muske of *Levant* dissolved in Rose-water, one Carret, then incorporate them well whiles it be warme: Yee shall note that the body must first be well purged ere yee take this Electuary, and yee must also keep a dyet that the Medicine may work the better; for this helpeth all the aforesaid diseases inwardly, as is said before: yee may use it implaister wise upon Wounds, and on broken bones, and use it inwardly, and so the Patient shall remaine helped. With this I have seen men of great age helped, that were burst below, and wounded from one part to the other; and also broken bones and bruises, the which if I should write them, it would not be credited.

Our Imperiall. Electuary for the Mother.

THis Electuary for the Mother, is by Nature temperate hot, and by his heat provoketh Menstrua, and comforteth the Matrix, and all other weak parts, of what causes soever they be; and the order to make it is thus.

℞. Cinamon, elect, ʒ. j. Nutmegs, Maces, Cloves, Ginger, ana one Drachm, *Cassia ligna*, six Drachms. Marmalade ʒ. xij. *Lignum aloes* iij. Drachms, red Sanders ij. Drachms, *Aqua vita* well rectified ʒ. iij. fine Muske two Carrets, purified Honey lb. ij. then make thereof an Electuary according to art, which is most excellent against the indisposition of the Mother: But first ere yee begin to take this Medicine, it were necessary to take a quantity of our *Pillule Aquilone*, and then to take this Electuary in the morning fasting thereon four or five houres, the quantity is from halfe to one ounce; also that time that yee eat this Electuary, yee shall eat no evill meats, as Hogs flesh, fryed meats, or baked meats, or such like as might hinder the operation of the Electuary: This Electuary yee shall use at the least fourty dayes together; and so thou shalt see marvellous effects thereof, as I have done a thousand times in *Cicilia*, in *Naples*, and in *Rome*; and also in *Venice*, and alwayes it fell out in one order, and yet the Regions are much different one from another, and the inhabitants are contrary of complexion; neverthelesse this Medicine wrought alwayes one effect in operation, as well in one place, as in another; and therefore I approve it to be a most blessed Medicine, and of great experience.

Pills against poyson, the which are of marvellous vertue.

THese Pills are of such experience against poyson, as is not to be beleaved, and the order to make them is thus.

℞. *Imperatrice*, *Bistorta*, *Tormentilla*, *Valeriana*, *Dittamobianco*, *Carlinz*, *Ariostogia rotunda*, *Gencyana*, *Agarico electo*, *Sal gemma* of each alike quantity, beat them in fine powder, then take the juyce of Garlike, and of Onions as much as will

make it into a paste; also put into the juyce 3. i. of Saffron, then let the said paste being mixt dry in the shadow, and then beat it into powder again, and mix it with the aforesaid juyce in good forme, and keep it in a vessell of Lead untill thou hast need, and when thou wilt occupy it, take thereof 3. iij. and make thereof Pills with *Sirrup Acetoso* in good form; which thou shalt give unto him that is poysoned; and in short time thou shalt see Miracles of that Medicine: for all the aforesaid simples in manner alone are sufficient to deliver one that were poysoned, but being mixed together it worketh greater effect.

Unguento magno Leonardo.

THis *Unguento magno* is so called by reason of his great vertue and operation; for it worketh so strange in some diseases, that it in a manner reviveth the Patient, and the order to make it is thus.

Rx. Otnegra ovin. 3. vj. *Oximel squilliticum* halfe an ounce, mix them together in an earthen dish untill the *Otnegra ovin.* be become like ashes, then it is deistrom, then put thereon 3. ij. of vinegar, and wash it well, untill it remain pure and cleare, then take *Olibanum* halfe an ounce, *Ceruse*, 3. i.

Beat them fine, and mix it in a stone Morter with as much *Magno liquore*, as will serve to incorporate them well, then put thereto the *Otnegra ovin.* and mix them very well together; that being done, put thereto *Auxungia porcina*, 3. viij. And mix them all together, and then it is made, which keep in a vessell well glased; for it will keep a long time without corruption, and is apt to help those that are lame, full of paines, sores and swellings, paines of the eyes, the stone in the reins, and such like matters, It helpeth all manner of French Pox, if yee annoint them therewith untill their Gums be sore, and then leave. But yee shall note that the body must first be well purged before yee annoint them. This Unguent cooleth all corrosive Ulcers, and helpeth them in short time, it helpeth all paines in the eyes, if yee put it therein, and taketh away all burning with speed; and to be short, it helpeth those diseases in most short time, so that it is to be wondred at.

Oyle

Oil of Hypericon, which is most miraculous for Wounds and Bruises.

THis Oil of *Hypericon* compounded by us, is of great vertue in divers and sundry accidents, and especially in Wounds, for it helpeth them without any pain, although the Veins, Sinews, or Bones were hurt, or cut, and that in very short time, it preserveth the Wound from corruption, and taketh away the pain, and incarnateth, and ficcatrixeth, as by experience thou mayest plainly see. It dissolveth Contusions, and is most marvellous against poyson.

It helpeth against any crude sort of venomous Fever, if yee annoint all the body therewith leaving no part, and the order to make it is thus.

R. The floures, leaves, and seed of Saint Johns Wort, as many as yee will, and stamp them together, and put them in a glasse, with as much strong white Wine as will cover it well, then set it in the sun ten dayes together, then put thereto as much pure Sallet Oil as the Hearbs and the Wine doth weigh, then let it stand in the sun other ten dayes, giving you warning, that yee weigh your Oil before yee mix them, that being done, put thereunto for every pound of Oil ʒ. ii. of Turpentine, and ʒ. i. of Saffron, of Nutmegs, Cloves, *Mirrha electe*, of each ʒ. ʒ. Frankincense ʒ. i. *Viticella* ʒ. ii. for every pound.

Stamp them altogether, and put them into a great glasse, and set it to boil in *Balneo Mariae*, with a Head and Receiver close shut, and to know when it is boiled enough is, that there will ascend no more vapours into the Head, and that will be within four and twenty houres or thereabout; then take forth the glasse being yet hot, and strain it, and keep it in a glasse close shut as a precious Jewell; yee shall note, that this Oil must alwayes be occupied very warm, and in any wise tent no Wound, but wet clothes therein and lay it thereon, and thy cure shall prosper well, for this I have proved a thousand times in divers places.

To make our Oleum benedictum, which healeth Wounds divinely.

THis *Oleum benedictum* serveth chiefly for Wounds in all parts of the body, and especially for Wounds in the head, if there were fracture of bone, and offences of the Pannicle, and in other places where Sinewes are hurt, or Muskles, or Veins, or in any other noble place of the body, with this *Oleum benedictum*, and with our vegetable *Quintessence* thou mayest help them easily, and in short time, without any danger or detriment of the wounded person, as is said before, and the order to make it is thus.

R. The whites of Eggs being hard sod in water ℥. xii. clear Turpentine ℥. xiv. pure Mirrh ℥. iii. Mix them, and put it into a Retort of glasse, and give it gentle fire at the first, and then increase it according to Art, untill all the substance be come forth of the Retort, which will be both Water and Oil, which separate, and keep the Oil by it self in a glasse as a precious Jewel, for this worketh miracles in Wounds of what sort soever they be, moreover it causeth hair to grow on the head or beard which is fallen away, and that it doth in short time, by onely anointing the place therewith, also if any have a stitch in his side, and retention of Urine: let him take a Glistre, wherein he shall put a little of this Oil and he shall be helped, and this effect it doth, because it drieth mightily that alteration made in the secret parts of the Reines inwardly, where no locall medicine can be applied.

A Magistral Water, which preserveth the sight a long time, and mundifieth the eyes of all spots.

IF thou wilt make a water that shall have vertue to preserve the sight long, and to mundifie the eyes from all spots, that are therein, it were necessary, that therein were simples that are preservative and mundificative, as I will shew thee hereafter.

R. The best and strongest white Wine that thou canst find

And lb. xii. new Breadwell risen lb. iv. Celandine, Fennell, Cipolla Squilla, ana. $\frac{3}{4}$ lb. Cloves $\frac{3}{4}$ lb.

Stamp them, and then distill them altogether in a goord, in *Balneo Maria* untill yee have received five pound, which keep by it self, for that is most excellent against pain in the eyes.

Also if any drink every morning for a moneth the quantity of one ounce, it will help him of any grievous infirmity. Also I never applied this Water to any thing, but alwayes it did great pleasure.

To make Oyle of Vitriol compound, which preserveth nature in his strength.

THE order to make this Composition is thus.

R. Fine Sugar lb. iv. *Riopontico* lb. i. *Rhabbaro* $\frac{3}{4}$ lb. the floures of Mercury lb. i.

Stamp them altogether, and make thereof a paste, that being done, take pure rectified *Aqua vite* without flegm lb. iv. And put them altogether in a Retort of glasse close stopped, then set it in warm horse dung six dayes, then take it forth and distill it in *Balneo Maria*, untill there will come forth no more substance, then take forth the fesses in the Retort, and put it in a canvas, and presse it forth very hard: Then take Buglosse water, Fumitory water, Scabious water, of each $\frac{3}{4}$ lb. and with the said waters wash well the fesses, and presse it forth again as hard as yee can; then cast them away, and distill that water by a filter untill it be clear, then mix it with the first that was distilled by *Balneo*, then take the best Oil of Vitrioll that yee can get, and for every pound of the said matter, put thereunto $\frac{3}{4}$ lb. of the said Oil of Vitrioll, and keep it in a glasse close shut. This Composition I have caused to be used in the summer time, and yet continually doe use it, whereof I have seen great experience; it procureth a good appetite unto those that have lost or spoiled it, it helpeth the Milt, it dissolveth the pains of the head and teeth, with many other vertues, which I will not write at this time, it preserveth old men in their strength and lustinesse, so that it hath been a thing

thing to be wondered at, and the order to take it is thus. Yee shall take ʒ. ss. in the morning fasting as it is, and fast thereon four houres at the least, and that day eat but little meat, but let it be of good nourishment, and whosoever followeth this order long, shall live in perfect health of body, as I have seen divers and sundry times.

Oleum Philosophorum de Terobinthina, & Cera.

THis Oil of Turpentine and Wax is a most precious Balm, and his vertues are infinite, because it is made of Simples in manner uncorruptible, and is most miraculous for those that are corrupted or stricken with the Pestilence, because it is most penetrative, and of nature drying, and comforteth all weak parts in mans body, of what infirmity soever they be, and the order to make it is thus.

R. New yellow Wax ʒ. xii. clear Turpentine ʒ. xviii. Benjamin ʒ. ii. fine rectified *Aqua vita* ʒ. xxx. common Ashes ʒ. vi. Mix them, and put them into a Retort of glasse well luted, and then distill it in a wind Furnace, untill all the substance be come forth, and in the Receiver thou shalt find three things, the first is the Water, the second Oil, the third flegm, which thou shalt separate one from another, and keep them close stopt in a glasse, which is most excellent in time of the Pestilence, as well for unction as for to help the sores, for if yee put it in a sore, or botch, that is broke, presently it taketh away the pain, and being mixed with other of our Medicines, as I have shewed in my Regiment of the Pestilence, it helpeth them with great speed. If any annoint all his body with this Oil twice a moneth, it will preserve him youthfull, and in health a long time, it preserveth also dead flesh or fish that is put therein from corruption, also if any be wounded in any part of the body, let him annoint it with this Oil four or five times and it shall be whole: Also if any cannot make water, give him ʒ. ii. of this Oil to drink, and presently he shall make water, it is also good against the stich in the side, and Plurisie, and Worms, and the Cough, and Catarrhe, and against the pestilent Fever, and such like indisposition, if yee drink

drink a little thereof, it hath a number of other vertues, which I will leave unto the Experimentours.

Our Magno liquore which is of great vertue.

THis is of my invention, and the order to make it is thus.

R. Sweet faller Oyle xx. lb. white wine lb. ij. boyle them together untill the wine be consumed, then put it in a vessell of stone, and put thereunto these things following.

R. The flours of Rosemary, lb. iii. *Lignum aloes*, 3. vj. *Olibanum*, *Bdellium*, ana. 3. x. then stop it very close, and bury it in the ground four foot deep, and this would be buried in the beginning of *August*, and there remain untill the moneth of *March*, then take it forth of the ground, and set it in the sun, and put thereto these matters following. Sage, Rosemary, Rew, Betony, Millifolly, Comfery roots, *Tamaro*, *Viticella*, ana, one handfull, Gallinall, Cloves, Nutmegs, Spikenard, Saffron, 3. j. *Sarcocolla*, *Sanguis Draconis* in graine, Mastike, 3. j. *aloes epatike*, *Rasa di pino*, ana, 3. viij. yellow Wax, *Auxungia*, ana. 3. xvij. *Colophonie*, lb. j. *Hipericon* with the seed and all, lb. ij. Muske, 3. j. Mix these all well together, and boyle them in *Balneo* untill the herbs become dry, and have no more substance, then it is boyled, then take it forth and straine it; and put thereunto for every pound 3. vj. of our Balme artificiall; and when the moneth of *September* commeth, put thereunto lb. ij. of the fruit of the herb called *Balsamina*, which is red, and then it is ended, which thou shalt keepe in a Glasse close shut; for the older it is, the better it is; and is of such vertue, that it helpeth the Etisie, and Hidropsie, if yee give them every morning iiij. Drachms, with 3. j. of Sirrup of Roses wa me the space of xl. dayes, as I have proved: And this is the true and perfect Unction that helpeth the *Petocchie*, a disease so called in the *Italian*: If any were wounded, and had cut veins, sinues, and bones, let him joine the parts close together, and dresse it with this Oyle very hot upon the upper parts; and in short time it shall be whole, without any alteration; it helpeth also the white scall if yee annoint it therewith: It helpeth coldnesse in the head and Catarrs, if yee

annoint it within the nostrils at night when yee goe to bed; if yee annoint the stomach therewith, it causeth perfect digestion of the meat, it provoketh Urine where it is let thorow carnosity or *Gonorrhea*, or such like matter; it causeth hair to grow, it preserveth the beard black, and is good against worms; and all these experiments are true, and proved of me divers and sundry times in the aforesaid infirmities, and also in divers other which I leave untill another time: Yee shall note, that if yee annoint any all over that is grieved with the Pox with this Oyle, it will increase his paine; and so by that means yee may know whether he be infected or no.

Pillole Angelica, which evacuate the body without any Impediment, and are most profitable.

IT is most necessary that all kind of Pills should be well prepared, and artificially handled; because they shall make no alteration in the stomach of those that take them; and therefore I will write a kind of Pills of our invention, and are called *Pillole Angelica Leonardo*, which may be used in any kind of infirmity, and may be given to a woman with child without danger, for they dissolve the body without trouble, they purge choller and flegme, and purge *partibus* along, and are good against all paines, they dry up Ulcers in all parts of the body, dissolve the Catarrrous humour, and in a manner all Fevers, and the order to make them is thus, *R. Coloquintida*, \mathfrak{z} . iij. and put it in j. pound of pure rectified *Aqua vite* without flegm, and there let it remaine three dayes, then straine it hard into a cleane vessell, and put therein *Aloes epatike*, *Mirrha*, *Eleborus niger*, *ana*, \mathfrak{z} . i. Beat them in fine powder, and mix them like a paste, then set it in the sunne untill it be almost dried: Then put thereto Saffron, Cinamon, yellow Sulphur, *ana*, \mathfrak{z} . iiii. and mix them well together, and let them dry altogether, then make it into a paste with white crude Honey, and keep it in a vessell of Lead, for that is best, the quantity is from one Drachm to two Drachms, for these are *Pillole preparate*, that may be taken without keeping of dyet, and they doe purge all humours hanging in the body, and preserveth the body from putrefaction

putrefaction, as I have seen the experience thereof divers times.

Pillole Aquilone of our Invention.

THese Pills are above all other in operation, as the Eagle is above all other birds; and therefore I thought good to call them *Pillole Aquilone*, and the order to make them is thus.

℞. Conserve of Damaske Roses made with Honey three ounces, *Lignum aloes* 3. i. Oyle of Vitrioll twelve graines, Cinamon elect. 3. ii. *Petra Philosophale* of our invention halfe an ounce, Sugar-candy, two ounces.

Mix them and make thereof a paste with *Sirrup acetosi*, and keep them in a Glasfe. The vertue of these Pills I will not write at this time, but onely I say they help against all sorts of infirmities, and hurteth none in any wise; the quantity is from 3. i. to 3. ii. in the morning fasting, but yee may not guild them in any wise, but drink after them a cup of water or wine, to carry them downe, then sleep thereon, and that day eat little meat, and light of digestion.

Our Quintessentia solutiva, which is of marvellous operation in divers matters.

THis *Quintessentia solutiva* evacuateth the body with great ease and without any detriment, and it purgeth all parts of the body that are troubled with grosse and viscous humours, it resolveth swellings, and taketh away the paines; it preserveth the sight, and killeth Worms, and causeth a good appetite, with many other good qualities, which I will leave at this time. and the order to make it is thus.

℞. *Lignum Aloes*, Cinamon, Turbit, *Aloes hepatica*, ana, one ounce, *Colloquintida*, two ounces, Cloves, Saffron of each 3. iii. Musk of Levant 3. i. Julip of Violets, lb. i.

Mix all the aforesaid matters together in a Glasfe, and put thereon two pound of our *Quintessence*, and so let it stand twelve dayes, and then straine it, and put it into a vessell of Glasfe close shut; this may be taken with broth, wine, or with
O o 2 what

what Sirrup or Potion yee will; the quantity is from 3. ii. to 3. iiii. in the morning fasting without keeping of any dyet at all, and it shall worke well without trouble at all.

Our Sirrup of Quintessence, which is of marvellous vertue.

THis Sirrup is of marvellous vertue, as is seen daily by experience, and the order to make it is thus.

℞ Of that pure rectified *Aqua vita*, whereof we make our *Quintessence* 3. xii. Oil of Sulphur, Oil of Vitrioll, of each 3. i. Oil of Tartar perfect 3. ii. Julip of Roses lb. iv. Musk two carrets, Saffron 3. i. Cinnamon 3. i. Mix them together, and keep them in a glasse, for his vertues are innumerable, and in manner reviveth those that are half dead. It helpeth the Fever in short time if yee use it. This Sirrup may be mixed with any kind of potion that is given to the sick, and may be given alone in broth, wine, or water, or in what sort yee will, the quantity is from 3. ii. to 3. iv. and herewith I have done miracles, as thou mayest read in my *Thesauro della vita humana*.

Pillole Magistrale, which is good against divers infirmities.

THese Pills are of great vertue, and especially against all kind of paines coming of corrupt humours; for they purge the putrefied humours, and preserve the body from corruption, and the order to make them is thus.

℞ *Olibanum*, *Masticke*, *Mirrha*, *Sarcocolla*, *Aloes hepatica*, *Elleborus niger*, Saffron, Turbit, *Colloquintida*, ana, q v.

Stamp them finely; and for every ounce of the aforesaid matters, put thereunto two Carrets of Muske, and then incorporate it with Honey of Roses, and *Aqua vita* of each alike; and this Paste thou maiest keep for six moneths in a vessell of Lead; the quantity is from two Dramchs to three Drachms in the morning fasting, and drink thereon a little Wine. These Pills are most excellent to take away the paines of the Gout, and to preserve a man from it; they are also good for those that have the French Pox, because they evacuate

uate the grosse and viscous humours, and maintain the body in good temperature, and using them in those diseases, it preserveth the body in good temperature. They are also good for women that are troubled with pains of the Mother, and retention of their Termes, for these are aperative and provoke them, and purgeth the Matrix of all impediments contained therein, they serve against the Megrum, and all pains of the head, and also against all kind of putrified Fevers, as I have seen the experience thereof sundry times.

A compound Aqua vitæ, which serveth against all cold diseases of the stomack.

THis *Aqua vitæ*, aromatised with simples of *Levant*, is of most excellent vertue, as by the ingredient thou mayest perceive, and the order to make it is thus

R. Nutmegs, Cloves, Gallinall, *Cardamomum*, *Cubebes*, *Ma*, *Cinnamon*, *Ginger*, *Saffron*, *Olibanum*, *ana.* ʒ. i. Beat them finely, and put them in a goord of glasse, and put therein lb. vi. of pure rectified *Aqua vitæ*, and so let it stand six dayes, then distill it by *and*, and there will come forth a red water, which is most precious against all infirmities caused of cold, it mundifieth all sorts of Sores, and helpeth all Wounds without pain. It causeth a good memory, it helpeth the Cough, and maketh the heart merry, with divers other vertues, which I leave to the Experimentour.

A compound Oil against Poyson, which is of a marvellous vertue

IF thou wilt help those that are poysoned, it were necessary have remedies of such vertue that are apt to the solution of the poyson; for the poyson worketh those three effects, as is said before, in the Chapter of the effects of poyson, where in it is written, how that it is necessary to keep the blood liquid, so that it congeal not in the veines, and likewise to let or stay that water which cometh to the stomack, and to let that alteration, or inflammation as we may term it. And all these operations are necessary to be done with most excellent remedies.

medies, in which there entereth part of poyson, for the Proverb saith, that one poyson killeth another, and that I will approve in this Chapter, and the order to make this Composition is thus.

Rx. The oldest Oil that thou canst find lb. i. *Aloes hepatica*, *Rhabbarbaro*, *Spico nardo*, *Mirrha*, *Tormentilla*, *Dictamnium album*, *Gentiana*, *Bistorta*, *Consolida majore*, *Rubia di tintory*, ana. half an ounce, *Theriaca Methridata*, ana. 3. iii. quick Scorpions to the number of sixty. First put the quick Scorpions into the oil, and let them boil in *Balneo Mariae* four hours, then put thereunto the other matters, and let them boil altogether other four houres, then strain it, and keep it in a vessell of glasse close shut, for truly this is a divine Oil for that accident, in which yee see entereth Scorpions which are venomous, and yet his poyson is wholesome for those that are poysoned.

The like yee may see by those that are burnt with fire, for the best Medicine that they can find, is to burn that place again: Also yee may see, that when great quantity of blood cometh forth of a Wound, the Chirurgian presently letteth him blood in another place to turn the same. Seeing then that these are true, it is also true, that one poyson doth kill another poyson. And by this reason I approve, that if yee extinguish the poyson, it were necessary to be done with his kind, nevertheless it must be prepared so, that the matter be not altered, and become hurtfull unto the poysoned person, and the order to use this Oil against poyson is thus.

When that a man is poysoned, presently annoint all his body with this Oil, and give him thereof to drink two drachms with white Wine Vinegar morning and evening, and God willing thou shalt help any poyson be it never so strong: If he be poysoned with *Sublimate*, or a *Diamond*, this remedy will not be good, because they are not poysons, but are deadly Minerals, which by no meanes can be digested, ere their evill effect mitigated. Therefore when one is poysoned with *Sublimate*, his remedy is no otherwise, but to make him bathes of Vinegar, and let him drink Milk enough, and eat Butter, and drink *Siero*, for this is the true remedy; as for example, when that a sore is mortified with a rottery made of *Subli-*

mate, or *Arsenick*, presently it causeth great alteration, for which there is no excellenter remedies then Vinegar, Butter, and Milk : Then seeing that these remedies are so profitable to be used outwardly, there is no doubt, but that they will doe the same effect inwardly : Also it would be necessary to cause them to vomit every day once at the least, to keep the stomach evacuated of that matter, so that it come not to choke the infected person, or infect the sinews, so that the party remain not lame for a long time after, as is daily seen in divers places.

A marvellous Sope that helpeth those which cannot spit but with great pain.

THis Composition is called *Saponea nostra*, because it is made of Sope, but not of that Sope which is in the Apothecaries shops in *Venice*, but this is a confection, which being eat every morning a little quantity, it helpeth those that spit with pain, it openeth the stomach, and breaketh that evill matter contained therein, and casteth it forth at the mouth with the spittle, and so leaveth the Patient well disposed and merry, and the order to make it is thus.

R. White *Venice* Sope, and beat it into powder \mathfrak{z} . i. pure Mastick \mathfrak{z} . ii. Cinnamon, Licorice, *ana.* \mathfrak{z} . i. fine Sugar as much as will suffice to make it in tables according to art, the which are most strange, neverthelesse marvell not thereat, for I will shew the reason, so that every one shall be satisfied.

Yee shall understand, that the first ingredient being the Sope, is made with the Lye of *Soda* and *Calx*, which things doe dry and mundifie all sorts of Ulcers sordid, and cooleth them : Also therein is Oil Olyfe, which is one of the most excellentest liquours in the world, for this of it self is able to cut that matter from the stomach, and to mundifie it ; then in this compound there is Mastick, which is most excellent for the stomach, and draweth down from the head, then the Licorice and Cinnamon are aperative, and comforteth the stomach, so that all these being mixed together, of force it must help against these infirmities of the breast, and the quantity thereof is from \mathfrak{z} . ii. to \mathfrak{z} . \mathfrak{ss} .

To make the Quintessence of Honey.

THis *Quintessence* hath all the vertues of the *Quintessence* of Wine, and is made in this order, and is rather to be counted a divine remedy then humane.

R. The purest Honey that yee can get, which is not mixt with any thing *℥.ii.* and put it into a goord of glasse with his Head and Receiver close luted, and give it first a gentle fire, untill there appear certain white fumes in the Head, which will turn into a red water by laying of clothes wet in cold water upon the Head and Receiver, then keep in thy fire according to art, untill all the substance be come forth, which thou shalt keep in a glasse close shut, and in short time it will turn into the colour of a Rubie, then distill it seven times in *Balneo Maria*, and it will lose his red colour, and be of a very pleasant smell, and remain in the colour of Gold, and this *Quintessence* dissolveth Gold and maketh it potable, and also all manner of Jewels that is put therein; also if yee give two or three drachms to any that lie a dying, presently it will recover him again, as the *Quintessence* of Wine doth; if yee wash any Wound or Sore therewith it will heal it quickly; it is good against the Cough, Catarre, and paines of the Milt, and many other sorts of diseases which I will not write at this time, for few or none will beleieve his great operation or vertue. If yee distill it twenty times with fine Silver, it will restore the sight unto those that are almost blind. Moreover, I have given this six and forty dayes unto one that had the Palsie, and he was helped quickly.

It helpeth also the Falling sicknesse, and preserveth the body from putrefaction, so that by these meanes we may see, that it is a celestially remedy given unto us by the Almighty God, and therefore I would wish some vertuous men to take a little pains in making of this precious liquour, and they shall see such wonders thereof, that the world will marvell thereat, as I have proved many times, to my great honour and profit of the Patient. For many times I have given it the sick that no man did see me, and presently they thought I had wrought
by

by enchantment, by reason of his great vertue, and therefore all men that professe Physick and Chirurgery, ought to be provided of this liquour, and such like for their commodity, and profit of the Patient.

To make our Elixar vitæ, or Aqua Cœlestis.

THis *Elixar vita* is a Medicine of such vertue and strength, that it helpeth in manner against all diseases that cometh to mans body, for those that are hot, it cooleth, and those that are cold, it warmeth, and that it doth by his proper quality and vertue, for this I have proved a thousand times, and have used it against sundry diseases, and alwayes have had good successe, and the order to make it is thus.

Rx. Ginger, Zedoaria, Gallinjal, long Pepper, round Pepper, Juniper berries, Citron pills, Orange pills, Sage, Basill, Rosemary, Mint, Majorame, Bay berries, Penniroyall, Gentian, Calamint, the floures of Elders, red Roses and white, *Spica nardi*, Cubebe, *Lignum aloes*, *Cardamommum*, Cinnamon, *Calamus Aromaticus*, Germander, *Stacados*, *Camepiteos*, *Meligette*, Mace, *Olibanum*, *Aloes hepatica*, the seed of Mugwort, of each 3. ii. Figs, Raisins, Dates, Almonds, Grains of the Pine, ana. 3. vi. pure white Honey lb. i. Musk of Levant 3. i. fine Sugar lb. iv.

Mix them altogether, and infuse them in lb. v. of pure *Aqua vita* without flegm, and so let it stand eight dayes, then distill it in *Balneo Maria* untill the fesses remain dry, then take that and sercolate it in a Pellicane in horse-dung forty dayes, then take the glasse with the fesses, and distill it in sand untill all the substance be come forth, which will be red like bloud, and stinketh of the fire, and is thick, the which must be sercolated as the first, and this is the fiery part, which is of marvellous vertue, insomuch that it reviveth those that are at the point of death, and therefore I will write of some of his vertues which I have proved.

The first water distilled by *Balneo*, being taken every third day 3. i. preserveth the body in prosperous state, and defendeth it from many sorts of diseases It helpeth all sorts of wounds.

if yee wash them therewith three or four times, and is most excellent against all impediments in the eyes, if yee put therein one drop, and preserveth the sight a long time, so that yee shall not need to wear Spectacles. If a young woman doth wash her face therewith oftentimes, it preserveth her a long time in that state. If yee use to drink this *Elixar*, it provoketh venereous acts, and disposeth women to be delivered, with divers other vertues, which I leave to the Experimentour.

The last water, which is red, is excellent good against the pains of the Mother, if it be drunk. It dissolveth also the Plurisie, if yee give thereof 3. ii. and annoint the parts grieved therewith. It helpeth the pains of the Collick, and hardnesse of the Milt. It is also good against paines in the teeth, and stinking breath, and many such like things. It helpeth all manner of Fevers, and the reason is, because it drieth up all the evill humours that offendeth Nature, as well within as without, so by this reason it is apt to help all sort of diseases. If any were sick and could not speak, let him take 3. i. of this with 3. i. of the first, and presently he shall speak most miraculously, for this I have proved a thousand times, to my great honour and content of the Patient, and therefore I would wish all those that professe Physick, or Chirurgery, to be prepared with this liquor, and such like, for their own profit, and health of their Neighbour.

To make Aqua Reale vel Imperiale, which maketh the teeth white presently, incarnateth the gums, and causeth a good breath.

THe teeth being black, rusty, and full of filth, and the gums putrified or corrupt, are the worst things that may be seen in man or woman, and are also very unwholsome, and the remedy to make the teeth white, and to help the gums is thus. Make this water, and use it in the order as I will shew thee.

R. Sal gemma, Roch Allum, Brimstone, of each lb. ii. Borax 3. x. Pearle beaten fine, Corral, ana. 3. ii. pure distilled Vinegar

negar 3. iv. Put all the aforesaid matters in a Goord, with his Head and Receiver, and give it fire according to art, and at the last there will come forth a white water like Milk, which after it hath stood a while will wax clear. Yee shall understand, that this water is above all other waters in the world to help Ulcers in the mouth, and to incarnate the gums, and to make the teeth white, and causeth a good breath in those which are troubled with the aforesaid matters. For of this water I have made great quantity, and it hath been carried into Spain, into *Almainy*, into Poland, into *Constantinople*, and into divers other Countries, as though it had been a divine thing, and not materiall.

For truly this experience doth cause the world to wonder at it, the use hereof I have written in this book, and hereafter I will write it again in some of my books, where occasion shall serve to use it in cures.

A kind of Pill most convenient for the eyes, and comforteth the stomach.

THose Pills which comfort the stomach, by force must help the sight, for when the stomach is filled with malign humours, it distempereth those parts that are about it, and the fumes that ascend up to the head moisteneth *Nervos opticos* of the eyes, and by this cause the eyes are offended, therefore it were necessary for those Pills that help the eyes also to comfort the stomach, which must be done by evacuating the matter hanging by vomit, and the order to make these Pills is thus.

R. Marchpane made with Sugar and Almonds 3. i. *Petra Philosophale* ten grains, *Elleborus niger* six grains, *Diagridii* three grains. Mix them well in a Morter in form of a paste, and make thereof five Pills, and those thou shalt take in the morning fasting, for they are of so much force and strength, that they help not onely the eyes and stomach, but in manner all diseases, because they cleanse the stomach, and evacuate the body, which two things are most necessary in all diseases.

A discourse upon a Composition that preserveth a man or woman in health a long time.

IF thou wilt make a paste that shall have vertue to preserve whole bodies, and to help the sick, it were necessary to look out simples that have vertue to doe it, and when thou hast found out those drugs that have vertue to preserve, thou mayest put thy trust in them: which I discoursing by the way of reason, and conferring it by experience, have found out a number of drugs that are friends unto our nature, and preserveth it, of the which I will shew thee some that are of great importance, which may be proved by reason and experience, and are these.

R. Aloes hepatica, Olibanum, Mirrha, ana. ʒ. ii. Beat them into fine powder, and make them into a paste like a salve with rectified *Aquavite*, then dry it in the Sun, then beat it into powder again, and make it into a paste with our *Oleo del Balsamo*, and then thou shalt have a past of most marvellous vertue, for if yee take thereof every morning ʒ. i. it will preserve him long in health, it is most excellent for those that be wounded, or have any sore upon them, because it keepeth the sore from putrefaction, as by the ingredient thou mayest perceive.

A marvellous Water, to be used of all Chirurgians in curing of their Patients.

IT is necessary for the Chirurgian in the cure of Wounds and Sores, to help the body as well inwardly as outwardly, to take away the evill qualities and corruption of the humours, and to preserve it from putrefaction, and then the sore will heal with little help, and in short time, and that thou mayest doe with this Water, which is uncorruptible, and of great experience, and the order to make it is thus.

R. Of that Aquavite whereof we make our Quintessence lb. x. and put therein these things following, Cinnamon, *Lignum aloes*, red Saunders, *Gardum benedictus*, ana. ʒ. iii. Cloves.

Cloves, long Pepper, *Calamus Aromaticus*, Saffron, ana. $\frac{3}{4}$. ii. Almonds, Grains of the Pine, Dates, ana. $\frac{3}{4}$. iv. *Melegette*, $\frac{3}{4}$. i. fine Sugar lb. iv. Musk four carrets; let all these stand in a long necked glasse close stopped eight or nine dayes, and then distill it in *Balneo* untill yee have received lb. v. which keep close stopped in a glasse as a precious Jewell: then distill the rest in sand untill the fesses be dry, and that will be a red Water, and will stink somewhat of the fire or smoak, which also keep in a glasse, for in time it will loose his stinking smell, and be most pretious. The first Water is of such vertue, that it helpeth all putrified Ulcers if yee dresse them therewith. The second is also perfect, that if any man drink every morning $\frac{3}{4}$. ii. it will so preserve him, that it were impossible he should have any infirmity. For of this Water I have made great experience in many kind of diseases, and especially in the Plurisie and *Petecchie*.

To make our Caustick.

Although I have written of this *Caustick* in my Regiment of the Pestilence, called now in English, a Joyfull Jewell, imprinted by *William Wright*, dwelling under Saint Mildreds Church. Neverthelesse, I thought good to write it in this place, because every one hath not both these books, and the order to make it is thus.

Rx. *Arsenike cristaline*, *Sal armoniack*, *Sublimate*, ana. boil them, being finely ground, in as much strong Vinegar as the matter weigheth, untill two third parts be consumed, and that there remain a third; then keep it in a glasse close shut unto thy use, as I will shew thee in divers places, when occasion shall serve.

To make Oil of Antimony.

R*Ec.* *Antimony*, and calcine it untill it will smoak no more, and that it be of a grayish colour, and alwayes as it clut-tereth stamp it again, then take as much common Ashes as the *Antimony* finely searfed, and put them into a Retort well luted, and

and give it fire according to art, till all the fumes or spirits be come forth; giving you charge, that your Receiver be very great least all break. This Oil is of marvellous vertue against Ulcers, if yee give thereof four grains with any Sirrup; it helpeth the Fever presently; it helpeth Fistulaes; and to be short, it is most wholsome in divers things. But it were necessary for the Chirurgian to be expert in the use thereof, and to mix it according to his work. And therefore he that cannot use it well, were better to let it alone, because it is a perilous thing unto the unskillfull, and pretious unto those that know how to use it.

A precious Liqueur above all other.

THis is the most precious water that may be made in the world, and his vertues are such, and so many, that they cause the world to marvell at them. The *Mirrha* and *Aloes*, with Vernish, and with as much of our *Quintessence* being mixed, which without Fire, Ashes, and Coals cannot be separated, and when the Air, the Water, and Earth are separated, each of them shall be apt to mitigate pains, dissolve humours, help wounds, dissolve pains within the body, and such like matters. This water I have used divers times, and caused the world to wonder at its operations, and so shall every one doe, that desireth to follow the right way, and that will be a child of Art. Thou shalt understand, that I would have written this plainer, but that I write it to those that have judgement both of the quantities and vertues; because Pearls are not for Swine.

A Secret of marvellous vertue.

R*Ec.* A new Brick forth of the Kill, and break it in small peices like a Nut, then lay them in the fire untill they be red hot, then take them forth, and quench them in sweet Sallet Oil, then take them forth again, and lay them in the fire untill they be red hot, then quench them again, and this yee shall doe at the least five times, and at the last time take them forth, and

and put them into a glasse, with *Aloes*, Frankincense, and *Mirra*, and distill it according to art; then separate each liquour by himselfe, and therewith thou shalt work wonderfull cures, if thou knowest how to use it, and whereunto.

Our Secret of marvellous vertue in act and strength

THIS Unguent is of marvellous vertue, and was never made by any before, neither Antients nor of our time, which Unguent helpeth putrified Ulcers in the legs, so that it is to be wondered at: for it worketh divers operations, it mortifieth the evill, mundifieth, incarnateth, and siccatrixeth, which things to the Professours of the Art seemeth hard: Neverthelesse it is true, as I have proved an infinite of times; and because the world should have it, I have written here the receipt.

R. Of our *Magno liquore*, and Oil of Mastick, made at the Apothecaries, and put them into a vessell of Copper, with as much Litage as yee shall think good, and so let it stand a good while on the fire, and put thereto of our *Cerotte Magistrale*, and incorporate them well together, and so of yellow it shall become black; then take it from the fire; and put therein *Mercury precipitate*, and stir them well untill it be cold, and herewith thou shalt work wonders. It would be necessary for him that will make this receipt, to consider well of the Ingredients of the Compositions, which are written in this book.

To rectifie and preserve the sight of those that are weak-sighted.

IF thou wilt rectifie and preserve the sight in those that are weak-sighted, of what cause soever it be; thou shalt make this water, and use it according to this receipt.

R. Fenell seed, the flours of Rosemary, Rew, Celendine, *Cardus benedictus*, Staveaker, Eufage, of each a handfull, Cinnamon, Nutmegs, sweet Almonds, of each ʒ. i.

Stamp all these grossly, and infuse them in thirty pound of pure white Wine, then let it stand four dayes, and then distill it in *Balneo*, untill yee have received four pound, which keep close by it self, and when thou wilt use it, put thereof one drop

drop into the eye when yee goe to bed, and in the morning when yee rise; and thus using it, it will preserve the sight a long time.

Of Lac Virginis, and the order to make it

THis *Lac Virginis* is a solution of *Saturne*, and *Sal gemma*, which is a thing most necessary for the Chirurgian to use, and the order to make it is thus.

R. Litarge of gold as much as yee think good, and beat it into fine powder, then put thereon strong distilled Vinegar, and so let it remain two or three dayes, stirring it every day, then boil it untill half be consumed, then let it repose two or three houres, and the Vinegar will be clear and of the colour of Gold, then pour it forth into a glasse, and keep it, then take *Sal gemma*, and rain water, *ana.* and dissolve it on warm ashes, and when it is dissolved, keep it in a glasse, and when thou wilt make *Lac Virginis*, take of each of these solutions alike, and mix them together, and thou shalt see a strange thing. For as soon as they are mixed together, they will turn into a white Unguent like Ceruse, or white Lead, which serveth in divers causes according to the intention of the Chirurgian.

The solution of Litarge by himself, with as much Oil of Roses, being mixed together, maketh a delicate Unguent, and reffriscative, which siccatrixeth Ulcers with great speed.

To calcine Tutia, and to bring it into a salt.

Thou shalt dissolve thy *Tutia* in this water following.

R. *Sal niter*, Roch Allum, Vitrioll, Sinaber, *ana.* ℥. i Beat them together, and distill them according to art, then take that water, and put therein thy *Tutia*, and let it dissolve upon the warm ashes, and when it is dissolved, vapour away the water untill it remain dry, the which take forth, and put it into an earthen pan unglazed, and calcine it with a strong fire, then dissolve it in distilled Vinegar, and when it is dissolved, vapour away the Vinegar, and the salt will remain in the bottom, which serveth much for *Tincture*, and to make a

Liniment

Liniment for the eyes, the which is most precious and rare, for if ye mix a little thereof with Hogs grease and Camphire, and then put it into the eye, it helpeth them with such speed, that it is to be wondred at, and not without cause. For his nature is to give light, and to heal things imperfect. The *Tutia* mixt with Borax, and with our Varnish that we guild leather with, and given in projection upon *Venus* melted, it causeth it to be in colour not much differing from *Sol*, of the which thou mayest make strange things, for he that knew the vertue and qualitie of *Tutia*, as well in *Alchymie*, as in infirmities, was to be counted a wise man.

To Precipitate Mars, and to bring it into a red powder, called Crocus Martis, the which serveth for divers purposes.

Recipe, *Sal niter* refined, Roch Allum, Vitriol Romain, and thereof make a water according to Art, with all his spirits, and in that water dissolve thin plates of Iron or Steel, and when it is dissolved, vapour away the water, untill it remain dry in a red powder, then take it forth, and calcine it in a Furnace of reverberation 24 houres. Then keep it to thy use, untill thou knowest more thereof, for it is wonderfull in his operation, as I will shew thee hereafter.

A Secret of Turpentine of *Ciprus*.

THe Turpentine of *Ciprus* is a kinde more finer then our Turpentine, and without comparison, and of more vertue then ours is, and this the Doctors say, doth dissolve pains and preserveth the body, if it bee taken inwardly, because they say, That Turpentine is an uncorruptible Gum, the which is most true. But in that Gum there is one part thick and grosse that hindereth his operation, and he that can separate this grosse part from the noble parts, shall doe great wonders therewith: It is needfull then with the fire, and the means of our Quintessence, to make the separation of the Elements, the which are four, Water, Oyle, Liquor and Earth. The Water is profitable, the Oyle is perfect, the Liquor is noble,

and the Earth that remaineth, is spoiled, and of no substance, and with those things thou mayest doe high and great cures, when they are applyed according as they ought to be, because many good and profitable things, through the want of perfect application in time and place, many times doe hurt, and to shew the truth, I will shew thee an example of wine, the which is a precious liquor, the which being drunk in the morning is hurtfull to many, to eat meat betwixt meals is not good, and many such like things, that when they be not done with order doe hurt, and therefore it is necessary for those that will understand, that matter to be of a good intelligence, as well in making it, as in using or applying it to the sick.

F I N I S.

THE
EXCELLENCIE
OF
PHYSICK
AND
CHIRURGERIE,

Collected out of approved Practises, and learned
Observations of many expert men
in both Faculties.



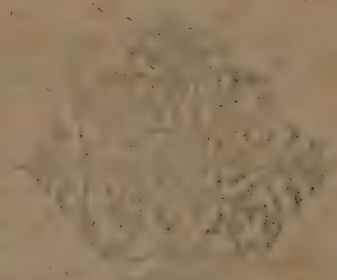
LONDON,
Printed by G. D. 1652.

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To the Freindly Reader, as much health as he wisheth of Soul and Body.

ME N many times meddle in some matters, wherein they take more toile then thank for their labours; and he, which thinks in the night that he hath pleased all, shall find in the morning that he hath angered some. So many as know me wel, and whereto I was cheifly adicted within these eight or nine yeares, that is, unto the study and practise of the Soul Physick, may now make a question of my medling so long with bodily Physick. But my twofold answer they may take with them for their satisfaction: First, that I keep still Depositum illud, which God hath committed unto me (and sealed the same by mine own spirituall birth, and other mens sanctification) till he that hath said, Goe, points the time, and gives the occasion of my further service in that weighty Function. Secondly, as when I conversed in that calling I was chargeable to none, so (not surceasing the same of mine own accord) I have since, by God his blessing of my labours herein, as not greatly enriched my self, so not impoverished any: That wherein I have thus continued, seeing it concerneth learning, and an honest mans maintenance, cannot, or ought not to offend any that are well in their wits. These few secrets contained in this Collection, and Appendix thereto adjoyning (which I have reduced into method for his sake that gathered them here and there) cannot, or ought not to scandalize any, that have a sanctified cunning in Physick or Chirurgery. I must needs tell thee, that I lean more to that safe, speedy, and pleasant kind of curation, with Medicines rightly prepared, then to the carelesse Composition, made by addition of other simples, clogged with more impurities then are in that simple which they labour to correct. I dare also avouch, that any poor body may better commit his crasse body, to be healed or helped of any outward or inward malady, by the right prepared Medicines, for the value of ten Shillings (which he can hardly spare) then a wealthy man to their deceits (I would say receipts) for ten Crownes, which he may well enough forbeare: Many of the ignorant sort have counted the Chymicall or Paracelsical Physick dangerous, and not without cause, for wofull experience hath

The Epistle to the Reader.

bath brought it into that suspicion. But (good Reader) hear me in that which I tell thee, and for ake thine answer for this time : Some of the learned, and most of the ignorant, have in generall despised them, but by your leave, after they have heard a particular of the excellent successe attained by many of them ; they have adventured upon those, without knowledge, experience, direction, and so have made many Patients to smart for it : Therefore I would not, that the fine fingered Phisitian should scorn to wear this Pearl, which is as fit for Sir John lack-Latine, for the Land-leaper, or coggins Quack-salver, as a Pipe for an Asse, or a Cage for a Cow. The Salts, Oyles, Waters, Extracts, Tinctures, Simples prepared, and Compositions of Simples conjoynd, mentioned in this book, or not mentioned, I mean not to make sale of (as the Grocer or the Apothecary doth,) but I keep them in store, and mean to increase them for mine own use and my friends, and for such as shall need them, as the learned counsell of Physick rules shall give occasion.

Farewell.

A Note of such prepared Simples and Compositions as are mentioned in this Book, with other things not mentioned therein, whereof there is particular use in Physick and Chirurgerie, and are to be sold in *Amen Corner* by *W. F.*

The Names of the severall kinds of Salts.

Salts of Herbs, as of Wormwood, Mints, *Carduus Benedictus*, Cammomil, Raddish, S. Johns wort, Sea-holy, Centaurie, Rosemarie, Pennell, Time, Bean stalks, Black Hellebore, Brionie, Sage, Majoram, Germander, Melilote, Chamepitis, Hysop, Feverfew, Gentian, Alifanders, Mugwort, Fumitorie, Origanum, Eufrasie or Eyebright, Tartar Christalline, Pockwood, or *Lignum vite*.

Salts of Trees, and fruticall Plants, as Ash, Juniper, Ivie, Broom, Vine.

Salts of Spices, and other things, as of Cloves, Ginger, Cinnamon, Nutmegs, Urine, Armoniack of Amber, Vinegar, Salt or Sugar of Saturne. Salt Nitre out of Ireland. Allum del Plume, Tartar six times calcined, *Sal conditum*, *Lapilli Urine*, Salt common calcined. A Caustick.

The Names of the divers kinds of Waters, as of Cinnamon, Cloves, Nutmegs, Frankintense, Turpentine, Wax, Honie, *Aqua fortis*, *Aqua Regis*, *Aqua Spermatis Ranarum*. Eggs, Harts horn, Amber, Vinegar distilled, Spirit of Wine, *Fragaria*, with spirit of Wine, Mans scull, Pockwood, *Resine pini*. Percepier, Roses, *Aqua vite* of Roses, Sweet water. *Aqua vite* of Percepier, *Aqua vite* of Juniper Berries. *Aqua vite* of Turkie Balm, *Aqua Benedicta*, Walnuts, Anniseed, *Sal Gumme*.

The severall kindes of Oyles drawn by Distillation, or otherwise prepared,

Oyles of Herbs, as of Sweet Majoram, Sage, Time, Origanum, Rosemary flowers, Hysop, Mints, Lavendar, Penniroyall, Camomill Flowers, *Nenufar* grossely prepared, Betonie,

Betonic and Cammomil grossely prepared. Roses by Distillation, Thorn apple, Wormwood.

Oyles of Seeds, as of Annise, Fennell, Dill, Carvi, or Caraway, Cummin, Mustard.

Oyles of Fruits, Berries, and Spices, as of Nuts, Figs, Sweet Almonds, Orange pils, Lemon pils, Bay berries, Juniper berries, Misselto of Apples, Nutmegs, Cinnamon, Ginger, Cloves, Maces, Pepper.

Oyles of Trees, or Woods, of Gums, Stones, and other things, as of *Lignum vite*, Ash, Broom, Wax, Honey, Turpentine, Tar, Frankincense, Colophonie, Galbanum, Sagapenum, Mastick, Labdanum, Ammoniack, Amber, Jet, Benzoin, Storax liquid, *Castoreum*, Mans scull, Butter, Eggs, Tartar, Stinking oyle of Tartar, Vitriol, Sulphur, *Petroleum de Lateribus*, Dears suet, *Sperma cati*, Worms.

The Severall kinds of Extracts, or Essences, as of Herbs, Roots, &c.

Wormwood, Cammomil, Sage, Celandine, Betonic, Agrimonie, Tanfie, Horehound, Eufrafie, Marigold, Fumitorie, Henbane, Chamepitie, Tormentill, Philipendula, Black Hellebore, Aristolochie, Gentian, *Angelica*, Savine, Perwinkle, *Carduus Benedictus*, Feverfew, Percepier, Rue, Pionie, Juniper, Broom flouers, *Hermodactyles*, Sena, Agarick, *Cnicus* or Bastard, Saffron, Rhubarb, Colocinthie, Soldanel-la, *Laureola*, Aloes, Polipodie, *Bruscus*, Centaurie, *Enula campana*, *Melissa* or Balm, Ginger, Musk, *Squilla*, *Sarcocolla*, Cantharides, Spicknard, *Zedoaria*, Pepper, Orange Pills.

A Note

A Note of the divers kinds of Compositions, as followeth.

L Audanum anodinum, Panchimagogon, Amuletum Palmarii, Oleum benedictum, Oleum sive Mumia Tartari, Oleum Heracl. Rulandi, Mumia vitrioli, Creta vitrioli, Crocus Martis, Balsamum sulphuris, Flos Sulphuris, Oleum Camphore, Essentia perlarum, Flores Antimonii, Mercurius Antimonii, Vitrum Antimonii, Turpētum minerale Quercetani, Turpētum Diaph. Sulphur vitriolatum, Mercurius sublimatus, Mercurius præcipitatus, Aqua Theriacalis, Calx testarum ovorum, Emplastrum Fodicationis, Gibsons balm, Petra Philosophi. nostra, Pillola Aquilona, Oleum Hypericonis compositum, Oleum Balsami, Aqua Balsami, Dia Aromatico, Electuario Angelica, Balsamum artificiale, Electuarium magistrale, Aqua præservans, Magno liquore, Cerotum magistrale, Oleum Philosophorum de Terebinth. & Cera, Unguentum ex Lytargirio, Aqua realis, Sirrupus del Ebulo composit. Unguent against contractions, Unguento magno, Pillula contra morbum Gallicum, Cordiale rosarum sine sulphure, Balsamus urine descriptione Willibii, Our solutive liquor, Oil of Nicotion, Paracelsus his Vulnery oyle, Water for the eyes, Water for pin and web, Aqua Persicaria, Unguento nigro, Unguent to cause hair to grow, Unguent to cleanse wounds, Unguent defenfatve, Unguent stomackal, Unguent against aches and bruises, Extract against all obstructions, Adeps ursi, Medulla Mumie, Our composition against the Strangury, Ischurie, or stone in the bladder, &c. Balsam Tartari, Spirit of Honey, Spirit of Tartar, Tincture of Sulphur, Powder to mundifie Ulcers, Mater Balsami, A composition against burning and scalding, Vigoes balm, Aqua del petra Vegetab. Tinctures of Spices, Spiritus tartari cum colcothare rectificat. Another water for the eyes, Sirrupus spinemerule, Cinnamon water, Unguent de Peto, Mans blood dried, Cranium humanum calcined, Our composition against all Fevers, Our composition against the Wormes, Gum of the root and hearb Henbane.

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FINIS.

The Proheme or Entrance into this Collection, on, contained in the first four Chapters.

CHAP. I.

What the duty of an expert Chirurgian is.



Good and true Chirurgian is no other, then a Minister, and helper of nature; who hath three operations to perform in curing of wounds: The first is, that he joyn the separated parts close together: The second, to preserve it from pain: The third, that he keep it from putrefaction; all the rest he may leave unto nature, which will work with good expedition: And this is a sure intention concerning the cure of Wounds; never keep the flesh open with tents or pledgets; neither weaken nature by letting of blood, or by purging, nor yet by streight diet, to cause the pain to increase, but keep the wound alwayes clean, washing it with *Aqua Balsami*, and lay upon the wound clothes wet in *Magno liquore*: This is a good and an approved order, whereof whosoever will know more, let him look in *Leonardo Phioravante* his book of *Rationall Secrets*, where he shall be satisfied more at large.

CHAP. II.

The cure of all manner of Wounds in generall

All kind of wounds may be healed with these Medicines following (according to the method before mentioned) viz. with our *Balsamo*, with *Aquabalsami*, *Balsamum artificiale*, *Quinta essentia vini*, *Oleum resina pini*, *Oleum Cere & Terebinthina*, *Magno liquore*, *Cerotum magistrale*, *Elixer vita*, *Oleum hypericonis compositum*, our secret Powder, all which are set down in the forenamed book, and for the most part, are to be had for a reasonable consideration, at the house of *W. I.* in *Amers Corner*.

CHAP. III.

The cause why Wounds cannot heal quickly.

Though there be many more, yet chiefly they may be reduced unto two causes: The one is, an immoderate and extream diet, which weakeneth the stomach and body so much, that

that nature cannot prevail to conglutinate or soder the flesh together; and thus, through want of natural heat, the wound falleth to *imposthimation*, *Gangrena*, *Fistulaes*, &c. and can hardly be cured. The second cause is, the keeping of them too much open, by reason of their tents or pledgets, so that they cannot joyn together again, but grow to *Cancers* and *Fistulaes*, whereupon many times the Patient remaineth lame ever after, or else speedy death is the end thereof.

CHAP. IIII.

Of Wounds in the head, how they must be dealt withall.

ALl wounds in the head must be close joyned and kept together, the blood must be crushed out, then wash it well with something that hath vertue to liquifie the blood, as the Quintessence of Wine, or such like; then lay thereon lint wet in *Oleum benedictum*; this Medicine you shall change in four dayes, but every day once wash the wound round about with that Quintessence, and annoint it with the said Oil, and at the fourth dayes end dresse it again, and let it remain two dayes more, and after that for a day more, and the wound (by the help of God) shall be cured in twelve or fourteen dayes: Thus may you deal with all wounds, save those that are made in the belly; as for all other, either simple or compound wounds, you shall find their cure, methodically shewed, in the *Rationall Secrets of Leonardo Phioravante* published in English.

CHAP. V.

The healing of a greivous Wound on the side of the head.

THe wound was made on the side of the head, almost to *dura mater*, and it was healed in this manner: First there was put into the same the Quintessence aforesaid, then a little *Balsamo*, then there was applyed a cloth which was wet in *Magno liquore*, made very hot, upon which cloth was laid our secret powder, covered with lint, and thus he was dressed once every day till he was whole. You must note, that whensoever the skull is hurt unto *dura mater*, there must be cast up at the nostrils our *balsamo* that the smell may pierce upward, and resolve the offence. Sometime also in stead of a Defensative, you may annoint round about the wound, with the foresaid Balm, which preserveth from putrification and alteration.

Collections concerning Wounds.

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CHAP. VI.

A dangerous wound in the head, cured in five days.

IT was healed very quickly, by putting therein our *Aqua caelestis* and *balsamo*, and by applying unto the same very hot clothes wet in *Magna liqore*.

CHAP. VII.

The cure of a wound on the eare to the skull.

ASore wound was made on the eare, which was cut unto the skull of the head, and was healed in this manner; First, by annointing it with our *Quintessence*, which caused it to wax very hot, the space of two hours. After that there was put in our *Oleum Philosophorum de Terebinthina & Cera*, and so he dressed it every day once.

CHAP. VIII.

How three wounds in the head, with fracture of the bone or scull were healed, by I. P.

A Certain Miller in Buckinghamshire, called *Peter Bull*, being sore wounded in the head, whereof one wound was in the midst of the head, with fracture of the skull, another within an inch of that six inches long, he had another wound over his eie brow two inches long. Besides the wounds in his head, he had also a great wound in the bow of his arm beside the elbow, so that a man might have laid his three fingers in it, divers of his fingers were also cut, and he lost two joynts. This man bled by the space of seven or eight hours before it was stinted; nor was he dressed untill the next day, but yet he was cured in this manner. First the hair was shaven away round about the wounds on his head, and the wounds were made clean, then was there dropped into the wound, *Balsamum sulphuris*, made very warm, and a fine cloth wet therein was applied to the wounds, and round about the wounds there was a *Defensative* applied, thus he was dressed once in 24 hours, and within the space of 3. weeks, he was perfectly helped, that he wore no plaister at all. Also you shall note that upon the wound next the cloth, there was laid *cerotum magistrale*, of *Leon. Phioravante*; Forget not, that this Balsom must alwayes be used warm, with a fine linnen cloth, or a peece of Cambrick, and not with any lint. This Balsam did cause the hair to grow

so fast about the wounds, that it was said to be shaven away very often.

CHAP. IX.

Of contused wounds on the head, or other parts of the bodie.

THe ancient Practitioners have esteemed contused wounds to be very dangerous. For they say contusions must first be brought to putrification, and turned into matter which opinion is not to be allowed, for the bruises are to be dissolved without maturation, which hath been a thousand times proved in the wars, after this manner to have been performed. Rx. *Magno liquore, Oleum benedictum, ana*, mix them, and being very hot, wet clothes therein, and lay thereon twice a day, and in three or four dayes they will be resolved. Also the oyle of Frankincense, or *Oleum Philosophorum de Tereb. & Cera*, will resolve any simple bruise in three or four houres, onely by continually annointing the place therewith, so fast as it drinketh in any. Provided, that the bruise be not above six or eight hours old, for if it be, then will your work be somewhat the longer before it be finished.

CHAP. X.

A contused wound on the head healed by I. P.

A Young man of 28. yeers of age. that had a great contusion on the head with a staffe, was helped thereof in 9 daies, by applying thereunto *Balsamum sulphuris* before mentioned.

CHAP. XI.

A wound in the head, with fracture of the skull, cured by I. P.

A Little boy with a fall from a horse, had a fracture in the skull, which was healed with *Balsamum sulphuris, & Cerotum Magistrale Leonardo*. The child did at his dressing, vomit very often, which argued the breaking of his scull, yet was he healed in seven dayes.

CHAP. XII.

To heal wounds speedily.

First wash them very well with our *Aqua balsami*, then joyn them very close together, and lay thereon a cloth wet in *Oleo rosini pini*, and (through Gods help) they shall be quickly healed.

CHAP.

CHAP. XIII.

To heal Wounds, by shot, or launce.

HE that will cure Wounds that are made with shot, launce, Arrowes, &c. must first wash the Wound well with urine, and dry the Wound well, then let him put therein the Quintessence of Wine, and forthwith joyn the Wound close and hard together, then let him put immediately therein, five or six drops of our *Balsamo artificiato*, and lay a cloth upon the Wound wet in *Magno liqore*, which must be applyed so hot as he may suffer it; thus must he doe the first day. That being done, he must put thereon our Quintessence of Wine, and then a little *Balsamo*, after that some *Magno liqore* (as before was said) and so let him hold on unto the end of his cure.

CHAP. XIII.

A most singular and wonderfull remedy to heal Wounds quickly.

Wounds must be helped with drying Medicines, (as was noted in the third Chapter) such Medicines, I say, as have vertue to preserve the part offended from putrefaction. This will be performed with our *Aqua Balsami*, and the Oil distilled from Vernice liquid; for these two are apt to heal all sorts of Wounds, if yee wash them with the water, and annoint them round about with the oil, for they doe not onely keep the Wounds from putrifying, but they help to siccatize quickly, and in such manner, as it seemeth marvellous, not onely most profitable for the wounded Patient, but best for the good and honest Chirurgian, who abhorreth in his work to play the Tinker, which in stopping of one hole is wont to make three, but with as much safety and speed as Nature and Art will yeeld, to bring to passe all his honest intentions.

CHAP. XY.

A wound in the eye with a splinter, healed by W. H.

A Splinter of wood leaped into the eye of a certain Maiden as she was chopping of sticks. The wound was so grievous,

that

that the gelly of her eye came forth by the space of a moneth; all this while she could neither see, nor take any rest. By the blessing of God, within four dayes after she could thred a needle, and was recovered in this manner. First there was dropped into her eye *Balsamum Sulphuris* warm, and then a cloth wet therein was applyed thereunto, by which onely she was cured: the Maid dwelleth in *Nottinghamshire*.

CHAP. XVI.

A prick in the eye with a knife, healed by W. H.

A Child of seven yeares of age had a puncture in the eye with a knife, which was cured by dropping therein *Balsamum Sulphuris* warm, and laying a defensative round about it.

Another cure performed in like manner, by W. H.

One *George Clarke*, servant to the right worshipfull Mr *Butler* of *Denham* (then high Sheriffe of *Bedford*) was healed of a puncture in his eye with the aforesaid Medicine.

An hand flat Squatted and contused, healed by W. H.

CHAP. XVII.

AN old man, called *Thomas Smith*, of *Carlton* in *Northamptonshire*, Husbandman, in lopping of a tree had his hand caught between two boughs, and was squatted in peices; this contused hand was presently put close together, and annointed with *Oleum Philosophorum de Terebinthina*, & *Cera*, and through Gods goodnesse, was perfectly cured in eight dayes.

CHAP. XVIII.

A wound or puncture through the arme. I. P.

A Young man, called *Hudson*, a Carpenter of *Carlton* in *Northamptonshire*, being thrust through the arme with a Pitch-

CollecTions concerning Wounds.

Pitch-forde, was thus cured. First there was injected *Magno liquore* (as hot as he could abide it) into the wound; then was there a linnen cloth wet in the same oyle applyed unto the wound, upon the which cloth was also laid a pledget of *Cerottum magistrale*; this wounded man was healed in five or six dayes.

CHAP. XIX.

Five wounds in the breast.

A Certain man that had five stocadoes into the body was thus cured. First there was put into the wounds the *Quintessence of Wine*, then were the wounds dressed with *Balsamo artificiato*, which caused him to vomit, and to avoid much bruised blood; after that he drunk every morning a little *Aqua Balsami*, and in short time by Gods help was perfectly cured.

The manner to stay any flux of blood, or vein, you shall find in the 17. Chapter of the second part of this Collection, and in the Secrets of Leonardo Phioravante, where he treateth of Wounds.

The Second Part of the first Division.

V*erbum sapienti sat est*, and a man may know by the halfe what the whole means; by these few experimented secrets, you may proceed unto the cure of any Wound, Contusion, or Puncture, in what part of the body soever they shall be. The things wherewith you are to work, as *Balsamum Sulphuris, Oleum Phosphorum de Terebinthina & Cera, Cerottum magistrale, &c.* you may have of Mr. William Johnson dwelling in Amen Corner. Now let us proceed unto the experimented secrets, concerning Ulcers and Sores, either simple or complicate with diseases as they have been observed by those which have proved them.

CHAP. XX.

The healing of sore mouthes.

THe Ulcers and Sores that have been in the mouthes of young and old, have been healed by the lotion or gargarisme made with Plantaine water, Hony-suckle water, and Barly water, mixed with *Saccarum Saturni*.

CHAP. XXI.

An Ulcer in the upper lip.

A Certain Porter of London having an Ulcer on his upper lip, which was like a Cancer (some called it *Noli me tangere*) continually running, with filthy stinking sanies, was thus cured. First he was purged with *Turpetum minerale*; then was the sore dressed with this Medicine.

R. Aloes lota ʒ. B. Salis preparati ʒ. ii. Mellis ʒ. iiiii. Misce & utere.

CHAP. XXII.

An Ulcer in the throat, ex morbo Gallico.

A Young woman that was much troubled in the throat with a greivous Ulcer, was thus cured. First she was purged with *Aromatico*, and twice or thrice with our *Quintessence solutive* mixed with Sirrup of Roses, then was the sore touched with *Aqua realis*, two or three times with a little lint, and lastly she used this gargarisme.

R. Mellis Rosarum ʒ. ii. Diamorum ʒ. ii. B. Hony-suckle water, ana. ʒ. vi. Oleum Vitrioli as much as will suffice to make it tart; this hath been often proved in dangerous cases.

CHAP. XXIII.

The healing of a scall'd head.

A Woman had all her head covered with a most filthy scab, which was dry above and moist underneath, very noysome

noysome to behold, who could neither be healed by purging, or locall Medicines that were used, till this Medicine was applyed unto her. Once in a day *Oleum ligni Guaiaci* was applyed, and in short time the scall fell away, like a scull of an head, and there began hair to grow underneath it; this cure was performed in twelve dayes.

Another cure performed upon a scall head.

A Maiden of eighteen yeares of age, having an huge great scall upon her head, was cured (after she had taken one dose of *Aromatico*) by often washing the part affected with *Mater Balsami Phioravante*.

CHAP. XXIV.

An Ulcer on the Thumb.

One had such a filthy, and stinking Ulcer on the Thumb, that the Chirurgians would have cut off the whole Thumb. This party was afterward cured by the application of *Fossatio-num emplastris*.

CHAP. XXV.

An Ulcerated leg wonderfully swoln.

A Young boy that had an ulcerated leg wonderfully swoln, was thus cured. He received at two severall times *Quint-essence solutive*, with Syrrup of Roses; then were the sores washed with salt of Vitrioll dissolved in Plantaine water, a cloth being wet therein and applied thereto morning and evening.

CHAP. XXVI.

Two putrified Vlcers on the leg, healed by I. P.

First, this Patient was purged with *Aromatico Leonardo* once or twice, then his Vlcers were dressed with this Unguent made of rubified Vitrioll, and a Cerot called the great Cerot: this

this was applyed unto the Ulcers, with a pledget of Lint, and was suffered to lye four and twenty hours, which mortified the sores; then was more of the same Unguent applyed, and with an Instrument the escare was loosed round about, and in three or foure dayes, the escare came away easily with a paire of Mullets: then he healed it up with *Magno Liquore*, and *Saccarum plumbi*, within a little while after.

CHAP XXVII.

Three Ulcers in the legs healed by W. H.

A Certaine woman of Bedford, had three Ulcers in her leg, who had sought her cure at the hands of divers, the space of four years, but could find no helpe, yet she was afterward cured in this manner. First, shee took in the morning fasting *Aromatico Leonardo*, which evacuated her stomach and belly. Then was there applyed unto the sores *Saccarum plumbi*, three or foure dayes together, which caused every day a certaine thinne skinne to come upon the Ulcers, much likethe filme of an egge, the same skin was taken away every day: with this Medicine following, it was dressed the fourth day, which caused it to look faire and red the next dressing: and so in short time it was perfectly cured. To one spoonfull of *Magno Liquore* was put as much *Saccarum Saturni*, as would lye upon a three-pence; and so it was incorporated warme: the sores were dressed therewith every day.

CHAP. XXVIII.

The cure of old rotten sores by W. R.

A Certain old woman, did in this manner helpe divers old sores in the body. First she purged the Patients, and then she applyed this unguent to the sores. Take a pot of strong Ale, and set it to boyle over a gentle fire, till it wax thicke like a salve, and then use it. At the first this Medicine will smart, and be somewhat painefull to bear; neverthelesse it will cleanse and heale.

Note. Also a friend of mine told me, that the juyce of
Mari-

Marigold leaves, or the leaves boyled with milke to an Unguent, will heal all Ulcers and Wounds.

CHAP XXIX.

The healing of Ulcers in most parts of the body: but chiefly in the head by W.H.

A Certain man being full of Ulcers, coming of the Pox, in most parts of his body shewing themselves, but chiefly in the head, was cured in this manner. First, he was purged twise or thrice, with *Panchmagogon*, after that, hee kept his Chamber, (that had a good fire in it) and took six graines of *Turpetum diaphoreticum*, mixed with 3. i. of *Amuletum Palmarij*. Halfe an houre before he took a draught of fat broth, and kept his bed; and alwayes as he vomited, hee washed his mouth with a convenient Gargarisme, and sweat thereon one houre or two, and then was dryed with warme clothes: That done, he reposed a day or two, and took the aforesaid *Turpetum* againe, in manner aforesaid: this he did three or foure times. In the mean while, he annointed his Ulcers with *oleum Guaiaci*, which did both clense, and heale. Also divers times, hee used this Potion in the morning, which caused him to sweat. R. 3. ii. of the water of *Lignum vite*, made by distillation, and as much of the Sirrup of Fumitorie, and 3. i. of the salt of *Lignum vite*, mix them warme, and drink it fasting. Thus in very short time he was cured. This one thing must not be forgotten, that when there shall come any inflammation or soreness in the mouth, you doe use this Gargarisme following. Take Plaintaine water, honey suckle water, ana, 3. iiii. Barly water, 3. vi. *mel rosarum* 3. ii. 8. *Diamor m* 3. ii. *Oleum vitrioli*, as much as will make it tart: this will heale any sore in the mouth. Remember also, that if the Ulcers be very corrosive and foule, you shall touch them once or twise, with *Oleum vitrioli*, or *Oleum tartari ferentis*, whereby they will heal the sooner, this hath been often proved.

CHAP. XXX.

The healing of scabs, like the Leprosie, by G. M.

A Young man (which was thought to be infected with a Leprosie) had on his head, and most parts of his body, hard and dry scabs, but hee was cured in this manner. First, hee was purged with *Aromatico Leonardo* once or twice. Then every morning till he was cured, he took ℥i. of the extract of *Campepeos*, either in a Pill, or in drinke as hee thought good. After that his sores were dressed with this Unguent. *R. Succi sempervivi* ℥. ii. *Succi plantaginis*, ℥. iii. *S. Succi solani*, ℥. iii. *Sacchari Saturni*, ℥. ii. *S.* mix them, and stirre them well together over a gentle fire, till all the *Saccharum* be dissolved, and therewith dresse the sores twice a day.

CHAP. XXXI.

The healing of a Child, that was full of Vicers, coming of the Pox.

A Young child four yeares old that was grievously tormented with the French disease, having extreme paine in the body, and being full of sores, was thus cured. *R.* the distilled water of *Lignum vite*, ℥. i. *Salis ejusdem*, ℥. i. mix them, and thereof the Child dranke, with Sirrup of *Fumitorie* or *Hops*, morning and evening, and sometime the Child sweat thereon. Also the sores were annointed with this Unguent, *R. Oleum guaiaci*, ℥. *S.* *Balsamum Sulphuris*, ℥. *S.* *Saccarum plumbi*, ℥. *S.* *Oleum camphore*, five or six drops, the caput mortuum of *Aqua fortis*, ℥. i. Mix them well, and grind them on a stone with May butter, and therewith the sores were annointed morning and evening.

CHAP. XXXII.

A Cancer cured by an old Empericke.

A Certaine Empericke did help many Cancers, in divers people (that were troubled with them) after this manner. Hee took certaine wormes called in Latine *Centumpedes*, in English sowes: they are such as lye under old timber, or between the barke

barke and the tree. These he stamped, and strained with Ale, and gave the Patient to drinke thereof morning and evening. This Medicine caused many times a certain black bugge, or worme to come forth, which had many legs, and was quick; and after that the Cancer would heale quickly with any convenient Medicine.

CHAP. XXXIII.

The healing of pockie Pustulaes, with Serpigo by W. H.

A Certaine man having a number of sores all over his body, and a *Serpigo* in the palme of his hand, so grievous, that a man might have laid great strawes therein, was healed in this manner. First he was purged three times with six graines of *Turpetum minerale Phadronis*, mixed with halfe a Drachm of *Amuletum Palmarij*. That done, hee annointed all his sores twise or thrise with *Oleum Tartari fatentis*; afterward with *Unguentum ex Lithargirio Phioravante*. Now touching his hands, which had the *Serpigo*, he held them morning and evening over a bath of oats, or some warme hearbs, that they might sweat; and then annointed them with *Balsamum Sulphuris*, and in short time they were helped. An Unguent made with *Saccarum Saturni*, and oyle of Roses, will doe the like effect.

CHAP. XXXIIII.

A Tetter or Ring-worme, cured by W. K.

There is a certaine Worme or Tetter, which many times cometh on the back of the hand or arme, and doth corrode like a *Serpigo*, but it is none; which (after the use of many other Medicines) hath been cured in this manner. The place was annointed five or six times a day, with the Sirrup of Sugar, that the Worm might come to the upper place or skin; then within three or foure dayes after, hee annointed the place with *Oleum Tartari fatentis*; and in short time he was cured, though his disease had continued three years, coming and going. Some have killed the Worme with *Oleum vitrioli*.

CHAP.

CHAP. XXXV.

A man cured that was full of Tetters.

THis was the manner of his cure. He took the rennet of a Calfe, and dranke it in milke three or foure times, and sweat thereupon; then he annointed the parts affected with *Saccarum Saturni*, mixed with oyle of Roses warme.

CHAP. XXXVI.

Tetters in Womens breasts, oftentimes cured as followeth.

They took five spoonfulls of Madder, and boyled it in ale, and then strained it clear, without pressing it at all, and drank thereof three or four mornings; then with the foresaid oyntment they used to annoint the parts grieved, and thereupon (with Gods help) were quickly healed.

CHAP. XXXVII.

The healing of Shingles.

They took for them Doves dung newly made, and barley meale, stamped them well, and mixed them with halfe a pint of Vinegar; they used it cold to the place grieved, and applied vine leaves. (to keep in the Liquor) round about it. Then they bound it up with clothes, and suffered it to lye three dayes, and then (if need were) refreshed it againe with a new Plaister, and at the most, with the use of three Applications, it was perfectly helped.

CHAP. XXXVIII.

The breaking of a plague sore, by W. K.

Hee took of Elder leaves, as much as was sufficient, hee stamped them very well with dry figs, and put thereto *anxungia porcine*, and applied it warme to the sore, three or foure times a day, and quickly brake it.

CHAP.

CHAP XXXIX.

Scabs, and Itch, with small Pustulaes, taken quite away by I. H.

A Certain man greatly troubled with itch and pustulaes in his hands, proceeding of a dissolved salt in his body, could find no help till he used this course. He took *Panchimagogen* twice in three dayes; that done, he washed his hands with the salt of *Vitrioll* dissolved in *Plantaine* water, and shortly after they went quite away.

CHAP. XL.

Three deep Fistulaes in the breast, cured by W. T.

There was a certain man, called *R. B.* dwelling in *London*, which having three deep *Fistulaes* in his breast, had been long under the hands of unskilfull *Chirurgians*, consuming both himselfe and his substance; but afterward by Gods help, he using the course that *W. T.* prescribed, was cured very speedily. First he was purged every second or third day, for five or six times together with *Turpetum minerale Phedronis*, receiving thereof five or six grains in *Amul. Palmarii*; afterward he was caused to sweat five or six times with this potion following.

R. The distilled water of *Lignum vite* $\mathfrak{z}.$ ii. *Salis ejusdem* $\mathfrak{z}.$ i. water of *Carduus benedictus* $\mathfrak{z}.$ ii. which being mixed, he drunk it warm in the morning, and sweat thereon two houres. After he was purged, he dressed the *Fistulaes* two houres with this Unguent (untill they were mundified) upon tents of shoe-leather. When the *Fistulaes* were cleansed, he dressed them onely with *Emplastrum Fodicationis* (being made liquid to wrap up the tent with) till they were whole.

The mundificative Ointment was this.

R. Oil of Wax, of *Scicinum*, of *Guaiaicum*, *Oleum Hypericon*, *Compositum*, ana. $\mathfrak{z}.$ ii. mix them without fire, and use it with the aforesaid tents. Also you shall note, that he drunk no other drink then this all the while. *R.* *Lignum vite*, the bark, *Sarsaparilla*, ana. $\mathfrak{z}.$ iv. the roots of *Tormentill*, *Bistorta*, *Virga pastoris*, *Li-*

corice, *ana.* ʒ. ii. Juniper berries ʒ. i. Mallow leaves, Sanicle, Alchimilla, Mugwort, Hypericon, Brunella, Comfery, *ana.* M. ii. Bring these into powder, and for every gallon of new runned drink, adde thereto two or three ounces of this powder in a linnen cloth; let it stand till it be stale, and let him drink thereof.

CHAP. XLII.

The cure of Lichen, or Impetigo, by M. K.

A Certain Maiden 17. yeares old, had all the flesh on her thumb and fore-finger eaten away with the aforefaid disease, which was cured by strewing thereon *Saccarum Saturni*, and applying thereto *Cerottum magistrale Phioravante*.

CHAP. XLII.

A great Wen taken away, by W. H.

ONE that was troubled with a great Wen, had it taken away by washing it with strong-lye made of oaken ashes. I have been since told of a certainty, that if yee rub the Wen often with the hand of a dead man, untill the Wen wax hot, it will consume away in short time after. Some rost an Egge hard, and cut it in the midst, and lay it thereon, and using this often the Wen will wear away.

The Second Part concerning the Cures of internall diseases.

Thus much breisly in these short Chapters is expressed and declared, concerning Wounds and Ulcers, wheresoever they be, or howsoever they arise; by which examples, the learned Artist may undertake other things which are not here mentioned: But in any case let him be advised by the wise Physitian in his businesse, when there is any difficulty, and not run by and by to his receipt or experiment.

experiment. It followeth now (in manner aforesaid) to set down the observed practises of those that have cured internall diseases, which have taken effect, and brought forth symptomes outwardly or inwardly.

CHAP. I.

Of the cure of greivous Aches and pains, performed by W. H.

A Certain man was greatly afflicted with divers wofull Aches, and paines in his knees and shoulders, who was cured by receiving a dose of *Aromatico*, and by application of *Emplastrum fetidum* unto the greived parts.

CHAP. II.

The healing of Aches coming of the Pox, by W. H.

ONE of a very dark and melancholy complexion, to whom some men in London had given the fume, and the unction three or four times; and yet left him possessed with most pittifull Aches, and paine in his joynts; who for want of maintenance, was inforced to goe into the country where he was born, and was there pittied of an honest Gentleman, which cured him in this sort. First he purged him twice or thrice with *Aromatico Leonardo*, which done, he took, for four or five dayes together, 3. ℥. of the extract of *Hermodactiles* with white Wine; then unto the articular parts that were greived, he applied *Emplastrum fetidum*, W. H. and thus in short time he was healed throughly.

CHAP. III.

A notable experience of a Medicine that hath brought great ease to any great Ach, or pain, as of the Gout, or otherwise.

TAKE one or two of the foremost sucking whelps of a Mastiff, or Bear-bitch, kill them, and take forth the guts, fill them with black Snails, rost them, and bast them with 3. xii. of oil of Spike coloured with Saffron; reserve that which dropeth from them, and mix it with as much oil of Wax, and therewith annoint any ach or greife.

CHAP.

CHAP. IIIL.

A particular way, whereby the pain of the Gout is soon eased or prevented, S. N.

TAKE *Minium*, the yolk of an Egg, oil of Tartar, oil of Roses, as much of each as you think sufficient, and with a little Saffron make it in form of a plaister, and lay it on cold. I knew another Gentleman greivously vexed with the Gout, who was in this sort soon eased. First when he supposed that the pain would come, he took a dose of *Aromatico Leonardo*, then the next day, unto those greived parts he applyed this plaister. Take a pickle herring and cut forth the bone, stamp it very small with a little bole *Armoniacke*, and Rosewater, and apply it cold to the greife, from place to place as it goeth. Many men after they have been well purged, have had great ease by annointing the place three or four nights together with *Aqua Balsami Phioravante*, also *Oleum Cera* is very profitable in that case.

CHAP. V.

The cure of Gouts, and all Aches coming of heat, by L. F.

FIRST the Patients were purged with *Aromatico*, then was this plaister applyed, which is attractive, resiccative, resolute, as being intentions farre better fitting that purpose, then any other. Take the marrow of the bones of a Calfe newly killed, ℥i. Vitrioll in manner rubified, ℥i. *Cantharides*, in fine powder, ℥i. the ashes of the Vine, ℥vi. mix them all on a small fire, untill they be incorporated, then with oyle of wax, make it in a liquid ointment, and spread it on a cloth, and lay it on cold; and when it waxeth dry chafe it till the pain be ceased; this hath eased many in a short time

CHAP. VI.

The remedie against the Scorbute, or Scurvy, and the Gout, by W. T.

A Young man six and twenty yeares of age, mightily troubled with the Gout and Scurvy, was after this sort cured.

First

First he was purged with *Aromatico Leonardo*, then he used the purging drink following every morning, that he might have each day three or four stooles, at night he took \mathfrak{z} . ii. of the distilled water of *Lignum vita* with \mathfrak{z} . i. of the Sirrup of Cowslips; also he used to eat these conserves following mixed together; \mathfrak{R} . Conserve of Cowslips \mathfrak{z} . iii. of Sage, of Rosemary floures, ana \mathfrak{z} . ii. of red Roses \mathfrak{z} . i. the quantity which he took at once, was as much as a Walnut; also he annointed the greived parts with this Unguent; \mathfrak{R} . *Auxungia humana* distilled \mathfrak{z} . ii. Oil of Turpentine \mathfrak{z} . ii. of Wax \mathfrak{z} . b. mix them together; also in his usuall drink, which he drunk with his meat, was mixed *Chamepites*, Sage, Rosemary and Betony, this was the purging drink; \mathfrak{R} . the strong decoction of *Lignum vita*, put therein of the leaves of *Sena* \mathfrak{z} . iv. *Epithemum* \mathfrak{z} . ii. *Hermodactiles* \mathfrak{z} . iv. *Turbith* \mathfrak{z} . i. *Coloquintida* \mathfrak{z} . b. let them stand in warm sand four and twenty houres, and strain it, this he drunk in the morning fasting.

CHAP. VII.

Tumours in all parts of the body, taken away by R. A.

THIS was sent me by a freind of mine, who had seen the experience thereof divers times. First he purged the Patients twice with *Aromatico Leonardo*, then he gave unto them \mathfrak{z} . ii. of *Quintessence salutive*, with \mathfrak{z} . i. of Sirrup of Roses, four or five mornings together, and after it they drank a little good broth made sweet with Sugar; that done, they drunk this water following: \mathfrak{R} . Hearb-grasse, Sothernwood, Mugwort, Wormwood, ana \mathfrak{M} . i. Juniper berries three or four handfull, cut the hearbs, and bruise the berries, and infuse them in a gallon of white Wine Vinegar four and twenty houres in a warme place; then distill it with a gentle fire; this done, take that distilled Vinegar, and infuse therein fresh hearbs and berries, and distill it again as before: Doe so the third time, and distill it as before. At the last infusion you shall put therein \mathfrak{z} . iii. of good *Mithridate* or *Triacle*, and distill them together, and keep them close to your use. Thereof the Patients took at four a clock in the morning four ounces very warm.

warm, whereupon they layd them down and sweat two or three houres, alway wiping it away with warm clothes. Every sweating time they changed their shirts. When this medicine was ministred to a woman, she took but two ounces thereof. To a child he gave two ounces. In this sort he cured not onely Tumors, but Sores, Pustulaes, Fevers, Jaundies, &c.

CHAP. VIII.

Swelling of the Coddles, mitigated and resolved by R. A.

A Certaine man riding on a trotting horse, had his stones swollen as big as ones fist, who was thus helped. First, he was purged once or twise with *Panchimagogon*, then this Cataplasme was applied warm unto the part twise or thrise a day. R. the crums of Brown-bread, Bean-flower, ana. as much as is sufficient, boyl them with new wort; when it is almost boyled, put thereto a little Commin-seed, and a dish of fresh Butter, and so applie it warm. I have seen the fat of an horse, to have cured the foresaid griefe.

Another for the same.

Take a pint of pure honey, as much bean-flower, and two spoonfuls of vinegar, of Commin-seed, \mathfrak{z} . ii. mix them well together, and spread it on a cloth, and warm it a little against the fire, and apply it.

CHAP. IX.

The cure of a painfull Ischiatica, by I. H.

A Certaine man that was grievously troubled with the *Ischiatica*, was healed in this manner. First, he was purged with *Aromatico*, then he took for five or six mornings together, two drachms of *Quintessence solutive* with Sirrup of Roses, and after the taking thereof, he drank a little sweet broth. That done, he drew a blister with *Cantharides*, and *Oleum de terbinthina & cera*; and in short time he was helped. Since which time I have known three or four persons helped in the same manner, by anointing the grieved parts with *Aqua balsami Phioravante*.

CHAP. X.

*An excellent remedie against the Cramp, proved
often by R. G.*

They that were affected therewith, did upon the bare skin and places grieved, weare the root of common flagg. Also the skins of twenty silver Eeles, new flaid, and chopped small, boiled in two pound of May-Butter, and four handfuls of Rue, scumme it well, and annoint the place therewith, and this will work the same effect. A worshipfull Gentleman that had divers times proved the same, sent these notes unto me.

CHAP. XI.

*Contraction or shrinking of sinews, with Consumption of
the party, helped by W. H.*

A Man six and twenty years old, having a fore and grievous ulcerated leg, fell into the hands of inexpert Chirurgians, who with their Corrosives shrunk up his sinews, that he could neither go nor stand, but in short time after he was cured in this manner. He was once purged with *Aromatico*, then he took *Quintessence solutive* two or three dayes together in sirrup of Roses, and drank thereupon a little broth. Then did he use the Bath following divers times, and annointed him with the ointment against contraction of sinewes, described by *Leonardo Phioravante*. Another man having his hand shrunk together upon the like occasion, was healed in the same order. This is the description of the Bath. Take two or three young whelps that cannot see, boil them in water with Mallowes, Hollibock, Mellilot, Wallwort, Cammomil, ana. one handfull: boil the Whelps till the flesh fall from the bones, this done, strain it, and use to bathe therewith very warm.

CHAP. XII.

*The cure of one whose neck was drawn awry,
performed by W. T.*

A Child had her neck drawn awry with a kind of Convulsion, or Cramp, called *Tetanus*, and was thus cured. First she drank every morning and evening a little *Aqua balsami Phioravante*, then was her neck annointed with some of the said water mixed with *Magno liquore Phioravante*, and in ten dayes she was cured.

Another of the same, by W. T.

TAKE *Oleum de lateribus*, ℥. i, *Oleum Terebinthine*, ℥. β. of Juniper Berries, 3. ii. of Cloves, 3. i. Nutmegs, Mace, ana. 3. β. mixe them with *Oleum Cere*, q.s. to make it in form of a liniment, and therewith annoint the parts.

CHAP. XIII.

The Squinancy cured by I. P.

THis Medicine following did help one that was so swoln and grievously pained, that he could scarcely eat or drink. *R. Olei Phitosophorum de lateribus*, ℥. ii. *Olei lini* 3. vi. *Olei Cere*, ℥. i. mixe them warm, and annoint the place affected oftentimes in the day. Also one drachm of the tooth of a wild Boare, being drunk with ℥. iii. of oyle of Linseed, doth help it presently.

Also another man was forthwith cured thereof, which drank one spoonfull of *Aqua balsami*, and wetting a cloth therein, applied it to his throate.

CHAP. XIII.

The cure of Alopecia, by I. P.

M*agno liquore Phioravante*, being annointed on the head, causeth the haire to grow againe abundantly which are fallen,

fallen away, and to wax black. *Balsamum sulphuris* also doth the same.

CHAP. XV.

A gargarisme to purge the head, by I. S.

TAKE Spikenard, Alifander seed, ana. \mathfrak{z} .i. beat them into powder, and boile them in Vinegar till half be consumed, Then strain it, and put thereto \mathfrak{ss} . of Mustard, and \mathfrak{z} .iii. of Rose water, boile it a little, keep it close to thy use, and when you will, you may take a spoonfull warm in the morning, and gargle therewith.

CHAP. XVI.

The Pinne and Web, cured by M. R.

HE took an handfull of *Centumpedes*, or Sowes, stamped, and strained them with Ale, and gave the Patient to drink thereof three or four mornings, and willed the Patient to stop his nose and mouth, and to hang down his head, and therewith he was healed, as I was credibly certified.

CHAP. XVII.

A water for sore eyes, prooved by M. E.

A Gentlewoman with this water hath cured a very great number of sore eyes. She took an Egg hard sodden, cut it in the middst, and took forth the yolk, and put thereto as much white Copperice as a Nut: Then she closed it together, and wrapped it in red Fennell, and laid it to steep foure and twenty houres in Rose-water, then she strained it hard through a cloth, and dropped it into the eyes morning and evening; it was held for a great secret.

*Another manner of way to heal the Pinne
and Web in the eyes.*

TAKE nine of the Wormes called *Centumpedes*, or Sowes, stamp and strain them with the juice of Wood-bine, or Be-

tony, for three or four mornings together warm : which being drunk will consume the Web in the eye.

CHAP. XVIII.

*The staying of the bleeding at the nose,
done by M. R.*

TAke burnt Lome, M. ii. sharp Vinegar, ℥b. ℥. mix them well, and lay it between a linnen cloth : and bind it to the forehead cold, and in short space it will stint.

Another for the same, I. H.

AMan of fifty yeares of age had a great flux of blood at the nostrill, which had continued a long time, and could find no remedie till he used this order and medicine following. First his ring finger was bound hard with a thread, then was this cataplasme following applied to his forehead and temples.

Take burnt lome made in powder, M. vi. strong Vinegar, as much as will suffice to make it in form of a Cataplasme, to be applyed cold, thus in few hours the blood stinted. Nevertheless he took morning and evening the fume of *Succinum album* at the mouth and nose, which stayed the flux, and comforted the vitall and animall spirits. His diet was cold and drying, his drink was water or red wine, wherein was put *Crocus martis*.

Another kind of curing the same performed by D. B.

ONe bleeding at the nose a day and a night, was thus helped. He made a tent of lint, and dipped it in Inke and put it into his nostrils, and laid a defensative over his eyes and nose, made with *Sanguis Draconis*, bole armoniack, and a little Vinegar.

Another

Another way.

MAny have been cured by applying unto their cods a linnen cloath wet in Vinegar.

Another.

Some have had the bleeding stinted, by applying the hearb *Peruinca* unto the nose.

Other waies to do the same.

C*Ardus Benedictus* bruised and put up into the nostrils, stin-
teth the bleeding at nose. The same it performeth in a
wound.

The hearb *Geranium* which hath a red stalk, being put into
the nostrils or wound, doth the same: very often prooved.

In like manner, and to the same effect, worketh *Crocus
martis*.

Also the blood of a man dried worketh after the same
order; both for the staying of blood at the nose and in a
wound.

CHAP. XIX.

Spitting of blond stayed by I. H.

ACertain woman spit blood three or four dayes in great
quantity, who was cured by drinking the decoction of mints
in Vinegar.

Another for the same.

Also five or six drops of *Oleum Mastick*, drunk in Cinna-
mon-water, staieth the spitting of blood.

CHAP. XX.

The falling down of the Uvula, and the inflammation of the Almonds, in such sort, that they could not swallow their meat, nor fetch their breath well, cured by W. T.

TAke white Amber grossly beaten 3. i. and with a Funnell take the fume thereof cast on a few coales, morning, noon, and night; then take 3. i. of old leaven, and spread it plaisterwise on a cloth, strew thereon a little Commin-seed, and the powder of white Amber, and apply it half an hands breadth to the crown of the head the space of a whole day, then at night lay on another, and in short time it will take away the swelling, often proved.

CHAP. XXI.

The cure of the Hicket, by W. B.

ONe that was divers times greivously troubled with the Hicket, was cured by applying a brown toft warm to his stomach; the toft was steeped in Triacle and *Aqua vita*.

Another.

DIvers have been cured thereof, by taking four or five grains of *Labdanum nostrum* in Wine or Malmsey.

CHAP. XXII.

The falling Sicknesse cured by W. H.

ACertain woman being a Barbers wife in *Bedfordshire*, which was greived therewith every change of the Moon, was preserved by taking each day three drops of *Oleum Heraclei*, with the extract of *Peonia*.

Another performed by I. H.

First you shall purge them with the extract of *Helleborus niger*; the dose whereof is from eight graines to twelve, being before

before well corrected, and then drunk in some convenient liquor or potion. That done, he gave them morning and evening of this composition: the which the longer that they use, the better it will be for them. *R. Essentia Peonia*, conserve of Rosemary flowers, of Betony, ana q. v. mixe them together in form of an electuary: then adde thereto for every ounce of that composition, of *oleum cran ii humani* ℥. i. and ʒ. ℞. of oile of Rosemary-flouers, and twelve graines of *oleum vitrioli*. Hereof let them take ʒ. ℞. at a time, either by it self, or with some convenient liquor, broth, or potion. Also the nape of the neck must be annointed with *Oleum castorei*: when they do fall, you shall annoint their nostrils with *oleum succinum*, for that will in short time recover them againe. It will be also very expedient to use those things that comfort the brain and the heart.

CHAR. XXIII.

The cure of the Jaundise by I. P.

A Young maiden much affected with them was in this sort cured. She was twice purged with *Aromatico*, and as often with *Panchimagogon*. This done, she felt her self very much eased, save onely in her yellow colour, which was thus also taken away. She took three or four mornings ʒ. iii. of the decoction of Goose dung, ʒ. ii. of the extract of Centory: which she drank warm, and so was cured.

Another for the same by W. H.

A Woman that had the yellow Jaundise above two years together was thus cured. First she took ʒ. i. of *Balsamum artificiale Leon. Phior.* with a spoonfull of white wine in the morning: which caused her the next day to be as yellow as Saffron all her body over, yea, her haire of her head, and the nailes of her hands and feet very strange to behold. The third day she took the same againe, and in three times she was perfectly cured. This was at Carleton, five or six miles from Bedford. Certaine Practitioners have found a great secret in the

the salt called *Lapilli urina*, or *Paracelsus* his *Rebisola*, against the Jaundies and all obstructions.

Another way by the same person W. H.

Take *Nucis Cupressi*. *Cassia ligni*, ana. ℥. i. extract *Centaurii* ℥. ii. mixe them and drink it in white wine warm, and they shall after the receipt hereof evacuate in their urine great store of yellowish choller, but by taking this medicine twise or thrise it will vade quite away, as hath been often proved. Remember that before you take this medicine (that it may work with better effect) you receive a dose or two of *Aromatico Leonardo*.

The cure of the Jaundies, with obstruction of the menstrues performed by W. H.

A Young Gentlewoman eighteen yeares old was greatly grieved with the Jaundise and suppression of her naturall sicknesse: but was in this sort cured.

℞ water of Madder roots, Sage, and Bettonie, ana. ℥. i. iii. *Spiritus Tartari*, ℥. ii. *Oleum vitrioli*, ℥. ii. mixe them and drink thereof morning and evening two or three ounces warm. Also you shall note that she was purged once (before she took this drink) with *Arom. Leonardo*, and so was perfectly cured, and had her courses againe, which before she wanted seven moneths and more.

CHAP. XXIIII.

The healing and cure of great windinesse in the stomach, by I. H.

A Certain Gentleman who was afflicted with a windinesse in the stomach, that many times with extream paine he fell into a sound. In this misery he continued three years and more, but in this manner he was helped. First he took *Aromat. Leo.* which evacuated upward and downward the gross and viscous cause of this wind. After that he had used this potion following

ing forty dayes together. He took every morning and evening *Spiritus Tartari*, corrected with his *Cristaline salt*, half a spoonfull, *Aqua preservans* as much. This withdrew the cause, opened all obstructions in the body, so that in a moneth he remained perfectly cured.

CHAP. XXV.

*Cough of the lungs cured by W. T. after
this manner.*

Recipe *Aque Marrubii*, ℥. vi. sirrup. of *Injubes*, ℥. iii. mixe them, and make thereof a Julepe : whereof the patient took four spoonfulls, with ʒ. i. of *Balsamum sulphuris*, every four hours till he was well.

*Another cured by W. T. which had also a
sore stitch in the side.*

First he took *Aromat. Leon.* and then took this potion following, for certaine dayes. R. *Carduus Benedictus*, *Hyperricon*, *Folefoot*, a little *Enula campana*, make thereof a decoction with Ale, and he drank every morning ʒ. i. of *Balsamum sulphuris*, and a spoonfull of *Aqua Balsami Phioravante*, morning and evening till he was cured.

CHAP. XXVI.

*Shortnesse of breath with a Cough, remedied
by M. R.*

First he was purged with *Aromatico Leonardo*, then he used this diet with hot and drying meats, rost or sodden, *Enula campana*, Hisop, and Liquorice, were infused in his wine. Also he used every morning to drink or eat in a rere Egg ʒ. ʒ. of *Balsamum sulphuris*, and thereby was safely and quickly cured.

Another remedy for shortnesse of breath.

THe Wormes called *Centumpedes* or Sowes, are of great vertue, to discharge the Lungs that are stuffed with grosse flegm.

CHAP. XXVII.

An approved remedy to stay vomiting, by M. R.

A Man of thirty yeares old was troubled a long time with fore vomiting, throwing up presently whatsoever he eat or drank, and was thus relieved. *R. Malmesey ℥.vi. Oleum Vitrioli* six drops or more, mix them together, and take thereof every morning fasting *℥.i.* or thereabout, and in short time it will stay the vomit.

To stay vomiting of blood.

TAke five or six drops of Oil of Mastick, and drink it in Cinnamon water.

To stay vomiting another way.

A Pultus thus made, as followeth, and applied to the stomach staieth the vomiting. Take Rie-leaven, and mixe it with the juice of Mints, and a little Vinegar over the fire in form of a Pultus, when you do apply it to the stomach, strew thereon the powder of Cloues, and so oft as it cooleth, apply it warm. Also a Rie tost steeped in Vinegar, is profitable for the stomach.

The oyle of Wormwood (that cometh by distillation) being drank with convenient liquors, or potions, and the same compounded with other convenient things, and applied to the stomach, doth work notable effects this way, and is good against many other maladies.

CHAP. XXVIII.

Vomiting of blood, with a cruell flux of the belly staid by M.R.

A Man fourty five years old that had congealed blood in his body, did vomit abundance of blood, and avoided downward a certain black matter like unto pitch. He had a great stitch in his side without a Fever, and alwaies when he vomited it was thought he would have died, this man was by Gods help thus cured. First he took this potion. Take the water of Nettle roots, ℥. viii. *Oleum vitrioli*, as much as will make it tart. He drank thereof cold, which presently mitigated both the fluxes. Then unto the stomach and throat, was applied this Pultus warm, both morning and evening, which wrought an excellent effect. ℞. the crums of Rie-bread, M. xii. Red wine or Aligant, strong Vinegar, ana, q. s. boyl them to the form of a Pultus. Then he took at the mouth and nose, the fume of *Succinum*, or Amber, which strengthened the vitall and animal spirits. His side was annointed with this ointment, which took away the pricking and paine. ℞. *Unguent de Althea*, ℥. iiii, *Amigdalarum dulcium*, ℥. i. mixe them, and therewith annoint the side morning and evening. His diet was this, all his meat was boiled in Red wine, or Smiths water. His drink was the decoction of Nettle roots, or red Wine, wherein Steel hath been quenched diverse times.

Vomiting joyned with a Fever.

A Gentlewoman affected with these griefs was in this manner comforted. ℞. *Aqua balsami*, ℥. i. *Aqua preserv.* ℥. ii. *Oleum piperis*, six graines, mixe them well with a good spoonfull of the sirrup of Quinces, and so she drank it at the beginning of the heat.

CHAP XXIX.

A great and sore Plurisie cured by M. R.

A Certain man of twenty four yeares old was vexed with a most grievous plurisie, with pricking, shooting, and a Cough, with a continual Fever, and inflammation of the tongue. First there was good store of blood taken from the liver-vein on that side where the pain was. Then were these sirrups (that do decoct and purge) ministred unto him. *R. Sirupi de liquoritia, de Hyssopo, acetosa ana. ʒ. i. Oximellit is squillitici, aceti squillit. ana. ʒ. iii.* make thereof a loche, whereof in the morning he licked with a Licorice stick, which caused him to spit easily, and took away the heat or burning of the tongue, being used with this decoction. *R. French Barly, ʒ. iii. Carduus Benedictus, M. i. Roses, Violets, ana. P. i. Licorice scraped, ʒ. iii. Figs, iii. Raisin, ʒ. i. ʒ. Sugar-Candie, ʒ. ii.* boile them in *℥. xvi.* of water, till two pound be wasted, and so drink it cold. Also his diet was light and thinne, as broth and drink, &c.

Plurisie, with spitting of blood cured by M. R.

First there was made this purging preparative. *R. Sena, ʒ. vi. Carduus Benedictus, M. ʒ. Sugar, ʒ. ʒ. Ginger, ʒ. ʒ.* lay them to infuse one night in warm whaie, made of Goates milk *℥. i.* ʒ. whhreeof yee shall give morning and evening, ʒ. iiiii. warm: this purgeth gentlie, and causeth to spit easily. Then three daies after they must bleed well on the Liver-vein, and their drink at meales, was the decoction of Hyssop, Violets, Licorice, and Raisins with Sugar.

Plurisie, with inflammation of the tongue, and costivenesse of the body, M. R.

First they were purged with *Aromatico*, and then used this gargarisme. *R. Sempervive, or Housleek, M. ii.* boile them in a quart of water till a third be wasted. Then strain it, and put thereto ʒ. ii. of Wine-vinegar, wherewith they gargarised

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fed warm oftentimes. Then they used *Mel Rosarum*, which took away the blacknesse of the tongue. Their diet was moist and cooling, as followeth. *R.* French Barly, \mathfrak{z} . \mathfrak{ss} . Figs, vii. Raisins, \mathfrak{z} . iiii. boil and strain them, and put thereto *Oleum vitrioli*, q. s. to make it tart, and so drink thereof.

Plurisie in a woman cured.

First she was purged with *Aromatico Leonardo*, then unto her side there was applyed this unguent, seven or eight times a day, which took away her pain. *R.* *Unguenti de Althea*, \mathfrak{z} . ii. Oil of sweet Almonds, \mathfrak{z} . \mathfrak{ss} . mixe them together: the next morning she was let bloud in the basilike veine, on that side where her pain was. Her diet was the same that was spoken of before. After meat she used a *Lochsannum* fit for the purpose, and so in short time she was cured.

Another woman cured of the same disease by M. R.

First there was ministred unto her this potion. *R.* the water of *Carduus Benedictus*, \mathfrak{lb} . \mathfrak{ss} . *Oleum vitrioli*, q. s. to make it tart like a Pomegranate. The next day she was let bloud in manner aforesaid, about \mathfrak{z} . x. After she had bled, she took this potion following, five daies together, morning and evening, which caused her to sweat well, and thereupon she was quickly cured.

The diaphoricall decoction.

*R*ecipe *Cardui Benedicti*, \mathfrak{M} . ii. Liquorice scraped \mathfrak{z} . iiii. Figs, v. Raisins \mathfrak{z} . ii. Sugar-Candie, \mathfrak{z} . i. \mathfrak{ss} . boil them in a sufficient quantity of water, and strain them to drink.

A plurisie broken with a potion.

For the breaking of his Aposteme, there was ministred unto him *Aromatico Leonardo*, with honied water. The next day the Basilick veine, on the *Pluriticall* side was opened. His drink

drink at dinner and supper was this decoction. Take Hyssope dried, M. i. Violets, P. ii. six Figs, Liquorice scraped, ℥. ℔. Raisins, ℥. iiii. boyle them in nine pound of water, till one pound be wasted, then strain this pectorall decoction, and use it.

Another cured in this manner.

First he took *Aromatiso Leonardo*, and thereupon drank the water of *Carduus Benedictus*. The next day they let him blood on the same side where the paine was. His diet was moist and cooling, and he drank Barly water mixed with sirrup of Roses, and *Oleum vitrioli*, and shortly after was cured.

CHAP XXX.

An inward Imposthume, or bastard plurisie cured by W. M.

A Man having an Imposthume in his side, which would have turned to the Plurisie, was thus cured. Take a good sweet Apple, and cut off the crown, take out the coare, and fill it with powder of *Olibanum*, bind on the crown againe, and rost it under the embers till it be soft. Then mixe with it three or four drops of *Oleum vitrioli*, and let the Patient eat it, and sweat thereon.

Also with the same medicine, at the same time, there was a boy helped, that had a Plague fore on his neck.

*Paine in the side with the Cough, cured by W. T.
after this manner.*

Recipe *Floris Sulphuris*, ℥. ii. the extract of *Enula Campana*, ℥. i. Ireos and Liquorice, ana. ℥. i. Honey, q. s. to make it in form of an Electuary. Before it be made up, put thereto ℥. ℔. of *Oleum sulphuris*, and use it morning and evening.

CHAP. XXXI.

Paine and wind in the body, cured by I. H.

A Certaine woman twenty eight years of age, being often troubled with a griping paine and wind in her body, was presently eased by taking four or five graines of *Laudanum nostrum* in Malmesey, with two or three drops of oyle of Aniseeds. After this manner diverse persons have been cured: Provided alwaies that the body be loose, else must it be moved either with some gentle Glister, or Suppositary.

The expelling of wind out of the body by L. F.

THis course following hath been divers times proved most effectually against wind in the stomach, and other parts of the body. First let them take a dose of *Aromatico Leon*. Then let them take morning and evening half a drachme of this composition, three or four daies together, either in potion or pills.

R. The essence of *Gentian*, 3. ii. the essence of Ginger, oile of Anniseed, Fenell seed, *ana.* 3. ss. make thereof a masse, and keep it to your use.

CHAP. XXXII.

The cure of the Dropisie performed by W. T.

A Man of three and forty yeares old troubled with the Dropisie, was in this manner cured. Take the roots of blew flouer-de-Luce sliced, and steeped in Vinegar three or four houres, and then dried, 3. ss. the bark of Laurell roots so prepared as much, the leaves of Sena in powder, one spoonfull, Anniseed, and Ginger, *ana.* 3. i. mixe them, and take of that powder every morning, the weight of four pence, till it give you four stooles a day, continue herein so long as you shall think it good.

CHAP. XXXIII.

The killing and expelling of Wormes in the Stomack, or elsewhere, by I. H.

AN infinite number of people both young and old, have been cured thereof, with this composition following. Take the seed of *Cardus sanctus*, Wormseed, Dittanie, *Semen Caulium*, *cornu cervi vsti*, coralline, *vermium terrestrium*, ana 3 ℥. mix them in fine powder, and give thereof 3 ℥. either with honie, or sweet milk, in the morning and evening. Annoint also the stomack and belly downward with this Unguent following, and apply a little unto the navell with brown paper, and no doubt of it, within two or three dayes the Patient shall bee cured. For it doth not onely kill the wormes, but causeth them to come forth by seege, making the belly soluble, so that they shall have two or three stools in a day. The Cataplasme or Unguent is this. *R. Farina lupinorum*, *Aloes*, *centauria*, *myrrha*, *theriacæ optimæ*, ana 3 ℥. beat them into fine powder, and make thereof an Unguent, with the juyce of Peach leaves, and keep it to your use. Also two or three drops of *Oleum vitrioli*, being drunke with water of *Gramen*, or such like for three or four dayes, killeth wormes. Also 3 ii of *Quinta essentia solutiva Phiorav.* drunke with 3 i. of Sirrup of Roses, kilieth the Worms, and expelleth them by seege.

CHAP. XXXIV.

A Quartane of long continuance, cured by L. F.

First the Patient was purged, with 12. grains of *La Petra Philosophale*, *Leon. Phiorav.* mixed with 3 ℥. of good Mithridate, the next day he took of this decoction warm, 3. vi and so continued 14 dayes morning and evening. *R. Chamæpites* ℥. i. white wine ℥. viii, white honey ℥. i. distill them with a gentle fire, till five pound be come forth. Then let it cool, and filter that which remained in the vessel, and mix it with that which was distilled afore, keep it in a glasse close stopped, and use it. Also the Reins of the back was annointed every night

night with *Balsamum artific.* Leon. Phior. and so he was well cured.

CHAP. XXXV.

An approved Remedie against the Pestilence, Plurisie, and Quartane.

DIvers people have been cured of these foresaid diseases, by taking a dose of *Turpetum Diaphoreticum*, *Paracelsi*, either with *Amuletum Palmarii*, or with some excellent good Mithridate in the morning fasting, and sweating thereupon. Sometime it is given with other potions or compositions, according to the disease.

CHAP. XXXVI.

The swelling of the Spleen in a melancholie person, cured by W. T.

ACertain Melancholie man, was much grieved in his Milt, heart and head; but he was thus cured. First he was twice purged, with ℥i. of *Panchimagogon*, and ℥i. of the extract of *Sena* mixed with Sirrup of Roses, and two or three drops of oyle of Vitriol. That done, he took a quart of posset Ale, made of White wine and Burnet, and drank thereof morning, noon, and night a good draught, with half a spoonfull of *Aqua Balsami Phiorav.* Also now and then, he took morning and evening a tost of white bread, steeped in *Aqua preservans*, and within ten dayes after he purged again, and so remained in good health.

CHAP. XXXVII.

Frantick Fevers, for want of sleep, often cured by I. P.

MAny that were so grievously vexed with a burning fever, that they could not sleep, and were in manner frantick, have taken five or six grains of *Laudanum*, with conserve of Succorie floures, and therewith were speedily delivered out of their extremities.

Pestilent Fevers, with great thirst cured by I. H.

First they were purged once or twice with *Aromatico Leonardo*, then was the stomach comforted with some pectorall Potion. That being done, there was Barly water made with Raisins, Liquorice, and cool hearbs, if you may have them. Then strein it clean, and put therein as much *Oleum vitrioli* as will make it tart, like a Pomegranate. Drink thereof when you are drie, for it comforts nature, asswageth heat and thirst wonderfully, openeth all obstructions, and defendeth the bodie from putrified Fevers. If they be grieved with the head-ach, you shall cause them to be let blood under the tongue, cutting those veins over-thwart, and they shall presently be cured.

CHAP. XXXVIII.

Against Poison, or the Pestilence, a Diaphoreticall Potion, by W. T.

Recipe *Myrrhe, croci, ana ʒ ii. Amuleti Palmarii ʒ i. Spiritus vini, lb i. Oleum piperis, Oleum gingiberis, ana ʒ i.* mix them in a glasse, and give thereof ʒ β. in old Sack at once against the Pestilence or Poison.

CHAP. XXXIX.

Signs of death in the Plague, W. K.

Take a quick Frog, and lay it with the bellie next the sore; if the partie will escape, the Frog will burst in a quarter of an houre. Then lay on another, and this you shall do till no more doe burst, for they draw forth the venome. I have been told, that a dried toad will in better sort do the same. If none of the Frogs doe burst, the partie will not escape, this hath been often proved.

CHAP.

CHAP. XI.

Counsell, antidotes, and Preservatives against Infectious ayres, on the water, or land, by W. T.

YOU shall use to chew, or hold in your mouth, a little of *Essentia Angelica*. Also it would be very profitable to drink three or four drops of the same fasting. Also *Oleum Camphora* being drunk effecteth the same. In like manner, *aqua balsami Phioravante*, if it be drunk in the morning with Wine, or Allum, preserveth a man from all poison and pestilent ayres : and is a most singular remedie against surfets, or the Pestilence. Also, if you be in any infected ship, or house, it were necessary to wear a bag of Saffron under your arm-pits to defend the heart.

Also it were very necessary to drinke two or three drops of the essence of Saffron for the same purpose.

Amuletum Palmarii is also very excellent, being taken in the morning fasting.

Dissolved Pearl, eaten or drunk, defendeth the heart, purifieth the bloud, and reviveth the spirits above all other things. You may make it in Lozanges, or drink it in any cordiall, in what quantity you will.

CHAP. XII.

An Inveterate Gonorrhæa, either in man or woman, oftentimes cured, by W. T.

MAny have been cured of this, and such like infirmities with this composition following. Among the rest, one Gentleman in *Buckinghamshire*, who was vexed therewith above seven yeares continually.

A Gentlewoman also was so grievously afflicted with *flux. albo*, that she waxed lame, and went with a staffe : these were both cured in 12 dayes. But one thing must be remembred, that if it come *ex lue venerea*, it were necessary, first to be purged, and then to use these Pills.

R. Magisterii perlarum, 3 i. Gum Tragacanth, 3 ℥. fine bole

Y y 2

Armo-

Armoniack, terra sigillata vera, ana. 3 i. Laudanum nostrum, 3 i. make an hard Mass with Turpentine, and take thereof, 3 ℥. when you go to bed, untill this quantity be spent. In the mean time also, you shall annoint the reins of the back with this Unguent.

℞. Unguentum album camphoratum, 3 ii. saccharum Saturni, 3 ii. misce; fiat unguentum.

Another for the same, W. T.

First, purge them with *Aromatico Leonardo*, once or twice, then let them take morning and evening, half a dram of the Pills following; and annoint the reins of the back, with the foresaid Unguent.

℞. Symphyri, crassuli, ana 3 ii. Magisterii perlarum, dissolved Corall, ana. 3 i. Laudani nostri, 3 i. nucus moschata numero ii. boli Armen, terre sigillata vera, sem. papav. albi, Tragacanth, ana 3 ii. make them up in a masse with Turpentine, and use them in manner aforesaid.

An Electuarie against Gonorrhœa, by W. T.

A Certain man, being troubled with a stinking Gonorrhœa, was in this order cured. First he was purged with *Aromatico Leonardo*; the next day he took a pill or two of *Venice Turpentine*, washed in plantain water; that done, he used to eat morning and evening the quantitie of an hazel nut of this Electuarie untill he was helped, which was not long after.

Take the kernels of hazell nuts blanched, 3 iii. magisterii perlarum, laudani nostri, ana 3 i. terre sigillata, boli veri, sanguinis draconis in grain, ana 3 ii. Seminis Plantaginis, rasura Eboris, ana 3 i. nucus moschata, 3. or 4. Cinamomi, 3 i. Saccari, 3 iii. mix them well together, and use it. Also in the mean time hee annointed the reins, with the foresaid Unguent.

CHAP. XLII.

The immoderate Flux menstruell, suppressed, or stayed by W. T.

A Certain woman being grievously weakened with that disease, and having great heat and pain in her bodie, was thus

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thus cured. Take the roots of Orpine, and Comfery, thinn sliced, Clary, q. v. boil them with a Chicken, and with that broth make Almond milk, and to every handfull of Almonds adde ʒ. i. of *Laudanum nostrum*, Grind them well together, and drink thereof morning and evening. Also you shall anoint the reines and grieved parts with the unguent mentioned in the Chapter aforegoing.

Another aginst the same.

I Was informed that the powder of a Land-Frog bound about the womans neck, doth stay the foresaid Flux.

CHAP. XLIII.

A Flux stopped by G. F.

Dissolve Bay-Salt in Malmesey, and therewith wash the soles of your feet, and in three or four daies it will stay the Flux. Diverse Souldiers in the Warres have been cured thereof by setting their Fundament in warm Horse dung. Also the powder of red-Roses drunk in red-wine is very profitable for the stopping of the Flux.

*Blondie Flux of long continuance cured
by W. T.*

R Ecipe conserve of red Roses, Marmalade of Quinces, Electuary of Sulphur of Leonardo Phioravante his description, of each two ounces, *Amuletum Palmarii*, half an ounce, *Essentie croci*, *Laudanum nostrum*, of each half a scruple, *aque preservantis* half an ounce, *oleum vitrioli*, and *Sulphuris*, ana. ʒ. ʒ. mixe them, and take thereof ʒ. i. morning and evening.

CHAP. XLIIII.

*The cure of the Emeroides or Piles, performed by I. H.
and many others.*

TAke Mullen, and frie it with Butter, and therewith annoint the part divers times.

The oyle of Eggs is a notable remedie to withdraw the said infirmitie.

Balsamum Sulphuris annointed upon them, doth with great speed and good successe cure them: this also hath been oftentimes proved very excellent.

If they be annointed with *Oleum Tartari fetentis*, it drieth them up in short time. But first it were necessary to purge the body of the melancholick originall of that disease, both by vomite and seege.

Some use to take them away, by applying a caustick unto them.

*The cure of Ficus in ano, ex lue venerea
performed by I. P.*

MAny have been sore troubled with Warts or Blathers in the fundament, which have in very short time been cured by annointing them with *Balsamum Tartari fetentis*. Among other men there was a strong lusty fellow, fifty years old, of complexion melancholie, which was beastly bewraied with the Pox, about whose fundament or *Longanon*, there remained twelve or fourteene growing, whereof some were so big as a little Figg, all of them did runne or yeeld a loathsome yellow *sanies* or matter. This man was cured with *Balsamum Tartari fetentis*, without any paine to him; and the warts were so dried, that they were pulled off with a paire of raullets: after which he remained whole. This man was healed in Bedfordshire.

CHAP XLV.

The provoking of menstrues, by I.H.

BY this composition following many more, then it is here requisite to speak of, have had there menstrues provoked, and many other obstructions opened: especially if it be given with broths, liquors, or medicaments, appropriate therunto.

R. *Extractionem Cammomilla, Calendula, Gentiane, Brionie, Chamepiteos, Peonie, Centaurii, Juniperi, Geniste, Sabina, Spicnardi, Ruta, Melissa, Chelidonia, Philipendula, Matricarie, ana. 3. i. Essentia Zedoaria, Croci, ana. 3. ℥. Mirabolanorum, Castorei, 3. ℥.* mixe them, and keep it close. The dose is from ʒi. to ʒi. upon extremitie, either in pills or convenient electuaries. It must be ministred four or five daies before the new Moon, and as many after, with the infusion of *Sena*, or in sirrup of *Roses*, for the intent above named.

To provoke menstrues in melancholic people, W.H.

TAKE of the extract of *Helleborus niger*, five graines, *Panchimagogon*, fifteen graines, make it into three small pills, and annoint the pills with *Oleum annisi*, and thereof take once or twice. After that take this composition following.

Take of the *Essence of Gentian, Sabina, Angelica ana. 3. i. Essentia Croci, 3. i. Castorei 3. ℥.* mixe them, and make them up in form of pills, and take thereof each night when you goe to bed ʒi. either in pills, or dissolved in some convenient liquor about the aforesaid time of the Moon. A very melancholic maiden was cured in this manner.

CHAP. XLVI.

Suffocation and paines of the Matrix; with retention of menstrues cured by I. P.

R *Ecipe extract. Brionia 3. i. ℥. the leaves of Sena, 3. ℥. Ginger, 2. i. Cinnamon, 3. i. Sugar, 3. i.* lay them to infuse
one

one night in a pint of warm whaie made of Goats milk. Then strain it and drink thereof three mornings warm, about the new Moon keeping a warm and drying diet, your wine must be infused with Rosemary floures.

*Another that hath cured the rising of the
Mother by R. C.*

REcipe the Flours or Buds of a Walnut-tree in May, give the Patients as much thereof to drink as will lie on a Groat, and with two or three doses they shall be cured.

Also if you give ℥. i. of *Oleum succinum album* in wine, it will presently cure the same disease, a thing oftentimes proved with good successe.

CHAP. XLVII.

*To provoke Urine, and to cause the Jaundise
to flow, W. K.*

THe powder of Earth-Wormes drunk with white Wine provoketh Urine, and cureth the Jaundise and Terrians.

Also gray Sope, ℥. ii. bay-Salt fine beaten, ℥. i. mixe them and therewith annoint the navell and belly.

Also Castle-Sope being drunk with warm wine provoketh Urine.

Also note if you shall apply quick earth-wormes upon a Whiteblow, called *Panaricium* (of some *Panaricies*) they will cure the same.

CHAP. XLVIII.

*To provoke Urine, and to heal other obstructions, a
most excellent and proved receipt, by I. H.
and many other.*

THis composition of artificiall Salts breaketh, and (after a sort) consumeth all tartarous diseases, as hath been very often and truely experimented by divers and sundry persons:
yea

yea, it prevaileth much against the Gout, being taken with Potions, Electuaries, and Sirrups appropriate unto the particular ministrations.

R. The salt of Radish, of *Eringus*, Bean stalkes, Broom, Alizanders, Juniper, Ash, Anniseed, Fennell, Camomill, Wormwood, Urine, *Tartar Christalline*, ana, mix them in a warm Morter, and keep it close, and in a dry place, for in the air and moisture it will quickly resolve. The dose hereof is from half a scruple to an whole scruple, and may be very safely administered without perill to any age or sex upon good occasions, and at times convenient, after that the body is prepared for the same purpose.

The end of the second part of this Collection.

A Supplement, or Addition unto the former Collection.

This Appendix or Addition containeth both Philosophicall discourses, of the causes and cures of divers and sundry diseases: as also many publie discourses, of the vertues and use of many Vegetables, Animals, &c. culled and translated out of the Physicks and Chirurgery of Sir Leonardo Phioravante, and left to passe forth in print with this Collection.

CHAP. I.

Of pain in the head.

THe pain in the head is an infirmity, whose cause untill this time hath not been sufficiently known, as by mine own experience I shall prove unto you.

All, or the most part of Physitians in the world doe hold this position, that pain in the head is no other thing, then vapours arising from the stomach, and ascending unto the head, which doe offend *membrana*, whereupon ensueth pain. Herein they speak some part of the truth; but (in my judgement)

they are not yet come perfectly to know all the cause of this infirmity: for I see, that in the cures, which these Theoricks would perform, it falleth not out according to their expectation and desire, for that they know not the whole, or the principall cause of the malady, therefore what certain Medicine can they find out to cure the infirmity? They may perchance (as the blind man hits the Crow) help they know not what; which thing I speak not to back-bite or injury any of them, but to tell them, out of love that I bear to them and others, the whole and true cause of that, whereof heretofore they have been ignorant. The first cause is putrified blood in *Leonichie*: The second is the vapours that ascend from the stomach and offend the head: The third is the humidity or moisture between the sk'n and the flesh: So that the causes are three, and the remedies as many to dissolve the *Antecedent* causes. I have now shewed thee the originall and root of the pain in the head, about which thou shalt never more need to beat thy head, or break thy brains, either in seeking the *Aphorismes* of *Hippocrates*, the *Commentary* of *Galen*, or the Authority of *Avicen*, for in these four or few words I have said all. Now of the cure of this disease, as I have experimented the same an infinite sort of times in my life, which way soever the cause cometh, work thou after this manner, and thou shalt never sustain blame or discredit.

When the pain in the head is confirmed, and that thou canst find no help by common *Theorick* or *Practick*, doe these things following. First let them blood on *Leonichie*, cutting it overthwart, and let the Patient spit as much as he can; then the next morning let them take our *Aromatico* fasting; the next day let the head be shaven, and lay thereon an attractive plaster, drawing out the humidity, whereof I have made mention in my *Caprici medicinale*; in the end, cause them to sneeze, and hereby all the pain in the head will cease.

CHAP. II.

Of the Catarre, and rhume in the head.

THE Catarre is a moist vapour which assaulteth the head, and afterwards falleth down again into the stomach, where

it ingrosseth and corrupteth. This moisture hath his beginning of the moisture of the Lungs, and untill such time as the Lungs be discharged thereof, the Catarre will continue in his force. This infirmity reigneth more in flegmatick and melancholy bodies, then in any of other constitutions: Such as are troubled with it are not long lived, because their Lungs consume by little and little, and thereupon they are troubled with the *Ptisick*, and consequently they perish if they be not quickly releived. I will now shew thee a rare secret to cure the same.

Take *Pulmonaria*, and *Sena*, that is fresh and new, infuse them in wine and water over a small or gentle fire, till the wine have drawn out the vertue; then strain it, and put thereunto our *Quintessence*, and keep it close in a glasse, let the Patient drink thereof every morning 3. iii. luke warm for twenty dayes together; let him eat good nourishing meats, for they agree well with this disease: If the Patient be not too farre spent, you shall see your cure performed in short time: In the mean while, if the Patient be weak, you shall give him new laid Eggs, and good white Wine: If the humidity be perceived not to be quite expelled and evacuated, then give him our *Aromatico*, afterward comfort him again with Restoratives and Cordials to make him strong, and no doubt, by the help of God he shall be cured. This method of curing this infirmity, differeth from the common course that Physitians take, which would cure it with diet, bleeding, and mollifying liniments, and causing them to spit, and such like, which are meanes rather to augment the Catarre, then to diminish the same.

The second course to cure the descension, that cometh from the head to the stomack.

Use these five things if you will cure this disease; 1. our *Electuario Angelica*. 2. *Quintessence solutive*. 3. our *Pillule pro descensu*. 4. *Unguent* for the stomack and head. 5. our *Quintessence vegetable*. The *Electuary* cleanseth the head and stomack; the *Quintessence solutive* evacuateth the body; the Pills take away the cause of the descension; the Unguent dry;

dry; and the vegetable *Quintessence* preserveth the body from all ill and noysome infirmities. The Electuary must be taken first in the morning; of the *Quintessence solutive* you must take a spoonfull in the morning in a little broth and sugar, keeping a reasonable good diet, and doe this four or six dayes; then take the Pills in the evening, and in the mean time annoint the head and stomach with *Oleum Cere*, and drink every morning a little of our *Quintessence*, which if you doe use continually (by the blessing of God upon it) there is no doubt, but the body shall be free from many troublesome maladies.

There was a certain woman of the age of 58. yeares, who being greatly troubled with a Catarrhe, was cured by the use of our *Aqua preservans* morning and evening, and by annointing the stomach with *Balsamo*.

One that was affected with a Catarrhe, and a stitch in the side, was thus cured. He took our *Aromatico* twice; then he took every morning a spoonfull of our *Quintessence solutive* with the broth of a Capon, for seven or eight dayes together; and every night when he went to bed, he annointed his stomach with *Oleum Incompositibile*, and thereby was soon after cured.

A woman that had great pain in her head and stomach, and had her menstrues stopped, with losse of her appetite, was thus helped.

First she took two doses of our *Pillule Angelica*; that done, she took every morning a spoonfull of *Quinta essentia solutiva*, with broth and sugar, for five or six mornings together; after that she took every morning one spoonfull of our *Aqua preservans*, whereupon in short time after she was cured.

A Contusion in the head.

A Certain man had a great fall from an Horse, where-with he bruised his head most greivously, who was cured in four dayes, by annointing the place with *Oleum benedictum nostrum*.

The taking away or healing of the white Scall.

THis noisome malady is perfectly cured, by purging the Patients with our *Aromatico*, and annointing the head with our *Oleum Philosophorum*.

Also the *Artificiall Balsom* of our description doth the like, and *Oleum benedictum nostrum* effecteth the same.

Pain in the eyes, with great dimnesse of sight.

A Certain man that had great pain in his eyes, and was almost blind, recovered his sight by letting blood under the tongue; the next day he took *Aromatico* once, after that he used our *Quintessence solutive* seven or eight dayes together, and every night he annointed his stomack with *Oleum Cera rectified*; then was dropped into his eyes our *Quintessence* for the eyes, and thereof was he well cured.

An Unguent for sore eyes

TAKE Rosewater, Fennell, and Eufrase water, ana. put therein a small quantity of Verdigreace, and boil it a little on the fire; then let it settle till it be clear, and pour it off. With this water see that you wash *Auxungia porcina* seven or eight times, and of that put a little into the eye when yee goe to bed.

To cure or stay the spitting of blood.

ONe that spit blood was cured in ten dayes, by drinking the liquor of Honey morning and evening. Another was healed by drinking the decoction of Mint in Vinegar: another by drinking of *Crocus martis*.

The description and cure of the Squinancie.

THis disease is a windy moisture, and a suffocation of blood, as you may see by experience, that such as are possessed

fedd therewith, have a great alteration, or many changes of Fevers, with a swelling in the throat, and many times, if it be not quickly helped, it will choke them, and this is the cure thereof. You shall give them 3. i. of the powder of a wild Boares tooth, with 3. iii. of oil of Linseed, and forthwith by the help of God they shall be greatly eased.

CHAP. III.

The description, and manifold cures, of the disease called Scrophulæ, or forunculi, which some doe call waxing kernels, but rather the Kings Evil.

THe *Scrophulæ* or waxing kernels (so called of some) which use to come in the throat, or other parts of the bodies of young children, doe arise and are caused of great quantity of melancholy humours, because that doth for the most part reign in persons that are weak of complexion; for you may easily see, that such as are vexed with that infirmity, are not very quick spirited. These *Scrophulæ* are a long time ere they will come to suppuration; and before they break, and when they are broken, they cause excessive pain, and are hard to be cured: For all infirmities that come of melancholy, are troublesome to cure, or resolve, as you may see in the Quartain, and such like. But here I will shew thee a secret to cure these *Scrophulæ*. First you must remove the cause, and then cure the effects; for otherwise it were impossible to cure them with outward Medicines. This melancholy is purged with our Sirrup against melancholy, which you must use eight or ten dayes, the dose is about 3. iv. cold; that done, give them our *Aromatico*, which cleanseth the head and stomack, and purifieth the blood. As touching locall Medicines to break it, you shall lay thereon our Caustick 24. houres, which mortifieth and dryeth, for it will draw forth a great deal of moisture; after this annoint it with our *Magno liquore* untill the escare be fallen out, and when it is mundified, apply thereon the Cerot of *Gualrifredo di Medi*, and use no other Medicine, for it will incarnate, and siccatrize without scarre.

Another

Another cure for Scrophule.

A Certain young boy of 14. yeares, of complexion cholerick and melancholie, who had *Scrophule* in his throat on both the sides, was cured thus. The first Medicine that he took was the Infusion of Rhubarb, with the Trochisches of Agarick, and *acetum squilliticum*, and water of Maidenhair mixed together, which he used by the space of ten daies. Then was laid upon the *Scrophule*, a plaister of *Cerot magistrale* with *Cantharides*, which drew forth the malignitie of the Ulcer, and great store of *Sanies*, being applied for 15 daies together. This done, I gave him the decoction of *Salaparilla*, with a good diet for twentie dayes together. Then I applyed unto the sore a *Cerot* of *Gualisfredo di Medi*, which in a short time cured him, that had been vexed with them four yeares before.

Another for the same.

A Nother which was a maid of 13. years of age, was vexed with *Scrophule* in her throat, which was also in this manner cured. First, I gave her the extract of *Elleborus niger*, with *mel Rosarum*, which doth very effectually purge the melancholie humour. That done, I gave her our Sirrup against the melancholy humour, for eight or ten dayes together, and applyed unto the sores an Unguent of Litarge, boiled with the powder of *Scrophularia*, thus was shee in short time perfectly cured.

Another against Scrophule.

R Ecipe Verdigrease, Pelitorie of Spain, Dock root, the Juice of Leeks, of the Hearb *Scrophularia*, ana, mix them, and lay on lint, and apply it unto the *Scrophule*, but take some care thereof.

CHAP. IIII.

Of Panaricium, or Panaricies, called the *Whitblow*.

THis grievous and intollerable maladie, (as those know well that have felt them) cometh on the end of the finger, and is an infirmitie bred in the liver, whereof nature being willing to discharge her self, sendeth it to the extreame parts of the fingers, and most commonly it cometh to the finger next the thumb, but seldome in the other. The reason or cause whereof is hidden, save that we may conjecture (as wee have said before) an accident in the Liver, which nature sendeth forth unto those parts to ease her selfe. When it cometh to the end of the finger, that it can go no further, it causeth a sharp and excessive pain; and the accident coming unto that place, not having passage, is so hot, that in short time it putrifieth the sinews, muscles, and cartilages, and in the end rotteth both flesh and bone. The secret of this grief is not commonly known of the most Chirurgians, who with all their learning cannot devise to cure it as it ought to be cured. The most part of such as have that infirmitie lose their finger; but if thou wilt quickly help them, follow this method.

First, let them bleed on the Liver vein, then let them be well purged. Afterward dresse the finger, with *Oleum Sulphuris*, which will cause some pain, neverthelesse (to have some ease) you must abide it. The next day dresse it with *Magne liquore* untill it be whole, which will be in short time, as I have often proved.

CHAP. V.

Of grievous Ulcers in Womens Breasts.

First they must be touched with *Oleum Sulphuris*, then make this Unguent. Take the yolks of Eggs, $\frac{3}{4}$ ii. Turpentine, Butter, Barlie flower, Honey of Roses, ana, $\frac{3}{4}$ lb. incorporate them all in a mortar, and therewith dresse them, untill they be whole. But if they come of any kinde, or spise of the Pox,

pox this unguent will be to very small purpose. But then shall you dresse them, with our *Unguento magno*, which is appropriate unto the disease, and look that you purge them with our *Aromatico*.

CHAP VI.

Of the disease called Astma, and the cure thereof.

THis disease which is called the *Ptsick*, is a certaine infirmity contained in the lungs, which doth harden and dry them in such manner, that such as are troubled therewith cannot fetch their breath. It proceedeth of adustion of the blood, that can not runne into the veines : and so the lungs lacking sustenance worsteth that effect. This disease is cured four manner of waies. First, you shall let them blood under the tongue, cutting those veines overthwart, and suck them as much as they can : for it evacuateth and openeth the opilation of the blood, and easeth the lungs of all that evill matter which offendeth. Secondly, you shall give them a dose of *Aromatico*, which evacuateth the stomack of all evill qualities that offend the Lungs. The third is, to let them eat for a moneth together every morning 3.i of our *Electuario de Althea*. The fourth, to annoint the stomack every night with *Magno liquore*. But every ten daies you must take a dose of our *Electuario Angelica*, whereby thou shalt help them quickly. You must also keep a sober diet, refraining Fish, Porke, slimie things, spice, baked meats, cheese, and such like, which nourish grosely, and do infect the blood.

CHAP. VII.

To know the Dropisie confirmed in a man, the cure whereof is shewed in xxxii. Chapter of the second part of the CollecTion

THere are three signes or tokens of a confirmed Dropisie. First, look whether the tongue be white and cold : Then whether the yard be shrunk into the belly. And lastly if there do any veines appear on the belly. If you perceive these they are infallible declarations of a confirmed Dropisie.

CHAP. VIII.

An excellent remedie against Wormes.

YOU shall give the Patient two drachms of our *Unguento magno* to drink with *Mel Rosarum*, three mornings together annoint the nostrils therewith, and in three daies they will be expelled, were they never so many.

CHAP. IX.

Of the hardnesse of the Milt, and the cure thereof.

THE Spleen or Milt is hardned by reason of superfluous humidity, that it taketh from the Liver and Lungs. Therefore if you will help this Infirmitie, it were necessary to use medicines abstersive and drying, which thou shalt do thus. First give them our *Aromatico*, then let them use this Electuray, which is of mervellous vertue in that operation. Take *Crocus martis*, *Scolopendria*, ana. \mathfrak{z} . i. *Spicknard*, *Lapis lazuli*, ana. \mathfrak{z} . ii. *Cinnamon*, \mathfrak{z} . β . mixe them, and make an Electuary thereof with purified hony, and take thereof every morning one spoonfull, and every night (two hours before supper) another spoonfull, and annoint the outward part where the grief is with our *Balsamo Artificiato*, and in short time the disease shall be cured.

Another remedy very effectuell for the former disease

LET them bloud on the two veines under the tongue. That done mixe mustard-seed with the Urine of a Boy, and lay it between two clothes, and apply it to the part affected one night, and then (if thou feele not good ease) use it againe till the disease be gone. Also the decoction of Oak helpeth the swelling of the Milt.

CHAP. X.

Of the Gonorrhœa or running of the reines, and the cure.

THIS disease is a corruption caused of the superfluous use of women, that are infected therewith: for such men as have
know-

knowledge of them, they receive the said corruption, which afterwards cometh forth of the yard with great paine and difficulty in making water : and moreover in the night, when that part is erected, it causeth great torment : which for fifteen or twenty daies causeth extream paine. This is the beginning of the French-Pox, a fit sauce for that sweet sin of *Letchery*. It bringeth most commonly paine in the interior parts, or paine in the reines, arms, and legs : insomuch that in fine it cometh to that fowle disease. For such as have this *Gonorrhœa*, never suspecting or fearing the after-claps, suffer their disease to grow on further and further till their cure will very hardly or never be accomplished. Therefore I wish every man to seek help in time, least by letting it passe, in the end it turne to his destruction. The cure is as followeth.

First you shall give them our *Aromatico* once in white Wine ; Then morning and evening for seven or eight daies use this potion following : annointing also the reines and those parts with our *Aqua fetida* being cold, and in short time they shall be healed.

R. The whites of four or five new layd Eggs, of fine Sugar, ʒ. ii. of Rose-water, ʒ. iii. mixe them well, and drink it morning and evening. This is a rare secret, and often proved, the drink must be drunk cold.

CHAP. XI.

Of the Emeroids, and their cure.

THE Emeroides are an alteration in the Emeroidall veines, caused of a corrupt and putrified humor, whereof nature being willing to discharge her self, sendeth forth by those veines unto the extream or outward parts, where it cannot pass through, and causeth the alteration and inflammtion that is called the *Emeroides*. This corruption and putrifaction is caused of the evill quality of the Liver, which corrupteth the blood, and is the cause of all this inconvenience. Commonly the originall and beginning thereof is caused of the Pox, a thing that must be considered of in the cure. Now for the cure, it were necessary to help the Liver, to purifie the blood, to alter

the *Emeroides*, and to discharge nature of that impediment. First, therefore give them our *Electuario Angelica*, the next day they shall take our *Sirrupus solutivo*, whereof they shall take five or six doses. Then let them annoint the *Emeroids* with our *Causstick*, once or twise, and they shall soone after bee cured.

Of the divers sorts and divers effects of the Emeroides, and their cure.

BY reason of this disease that cometh alwaies at the end of *Intestino*, or *Longanon*, some have marvelous paine about the fundament, some burn wonderfully; and others do scald: which commeth because of the good or bad qualities in some, more then in other some, as experience sheweth. For (as I said) some have such a burning, that they can take no rest; some have such paine as they cannot sit, some have it so scalding hot that it is intollerable. Though this infirmity is more hurtfull in one complexion then in another, and the cure hard, yet you shall cure them in this manner.

First, give them *Aromatico*, then purge the body five or six times with our *Sirrupus solutivo*. Then give him our fume at the lower parts, three or four times, and then annoint the parts with our *Balsamo Artificiato*, for that will dry and take away the paine altogether, and the Patient shall be surely healed.

There are divers kinds of *Emeroides*, but two in principall. The one sort is in the fundament, and causeth great paine when they go to the stoole. The other sort commeth forth of the fundament and are not so painefull as the first. To cure those within the fundament, you shall give the Patient eight or ten daies together our *Sirrupus magistrale* warm, then let them take our *Aromatico* once, and use Glisters, wherein is put half an ounce of *Aqua reale Phioravante* at a time, and so thou shalt help them. The best way for those that are come forth, is to make incision, or to make a little hole in them, that the blood which is putrified may come forth, and so by evacuation thou shalt help them. Also you shall understand that vomiting is very necessary in the cure of both sorts, because it openeth the

the veines. Also *Oleum ovorum* doth ease the paine of the *Emeroides* very greatly: so doth the oyle of Figs if you annoint them therewith. The tooth of an horse-fish being worn in a ring on the finger, after the body is purged, taketh them away by a secret and hidden quality, a thing proved more then an hundred times.

CHAP. XII.

Of the cure of such as were troubled with suffocation of the Matrix.

A Certaine woman affected therewith, having much paine and grieve in her stomach, was cured by taking a dose of our *Electuario Angelica*. Then she used our sirrup against paines of the Mother eight or ten daies, and annoted her stomach with *Magno liquore* every night.

A certaine young woman afflicted in manner aforesaid, wanted also her naturall sicknesse; and began to loose her naturall heat, so that nature could not digest, the superfluous matter in her body was thus helped. First, she took our *Electuario angelica*, and every night annointed her stomach, nostrils, and pulses with *Magno liquore*, and every morning drunk of our *Quintessence*, and so was cured.

CHAP. XIII.

To cure a rupture in the beginning.

IN every ten daies, once, give them our *Aromatico*, and every morning fasting give them one ounce of white *Tartar* in water or wine, and two hours before supper you shall take the like: Let your bread be Rie, also you must weare a trusse fit for that purpose, and use this remedie following. Take of the spirite of wine, \mathfrak{z} . xii. Frankincense, *Olibanum*, Mastick, *Sarcocolla*, ana \mathfrak{z} . β . infuse them in the said *Aqua vite*, and therewith wash the rupture twise a day. then presently cast thereon the powder of *Bistingua*, and the hearb *Balsamina*, and lay thereon a cloth wet in the said water, and bind on the trusse so hard as he may possible abide it, and hereby shalt thou heal any

any great rupture in an hundred daies, but see that you keep a diet accordingly.

Another for the same.

TAKE very stiffe and thick paper well gummed, chew it in thy mouth till it be soft: then lay it upon the rupture, and weare thereon a trusse fit for the purpose.

Some use to steep the paper in lye, and wring the same out till it be dry, and apply it to the rupture, changing it once in twenty four houres.

CHAP. XIII.

Of retention of Urine, and the cure thereof.

THE retention of Urine ariseth of many causes; one is gravell that stoppeth the Conduits where it should passe; another is the want or weaknesse of the vertue expulsive, so that nature cannot expell; another is a carnosity, which is an alteration caused of corrupt and putrified humours, which doe so restrain the pores and Urine, that it cannot passe; there is another, and that is viscosity of the reines, so grosse, that it hindereth the Urine from passing: another cause, which is too too common, is the *Gonorrhoea*, when it changeth into *Stranguria*, that it is a stopping or choking of the Conduits that carry the Urine to the Bladder. All these aforesaid causes proceed of one originall, even of the distemperature of nature, whereof if you ask the reason, you shall understand, that it ariseth of that filthy beginning the French Pox. That which moveth me to beleieve it, is the observation thereof divers and sundry times, for I have cured many that were infected with the Pox, which were troubled, some with Carnosity (before spoken of) some with gravell, some with debility of the vertue expulsive, some with *Gonorrhoea*: all which when I had cured of the Pox, the other distemperatures were therewith also cured. For that disease is the cause of twenty mischiefs, and the reason why many Physitians make a long cure of the former distemperatures is, for that they know not the maine and principall

principall cause of them. But now I will shew thee a true and excellent manner of curing the retention of Urine, which way soever it cometh.

First give them a dose of *Aromatico*, then give unto them our *Sirrupo solutivo* eight or ten daies, but in any wise keep no streight diet, but a good government, as you do most commonly use, and eat such meat as pleaseth the stomack best: cause them also to sweat, and in short time thou shalt thoroughly cure them,

CHAP. XV.

A most excellent remedy to cure the difficultie of Urine.

THE difficulty or retention of Urine, caused divers waies, as of gravell, viscositie, exulceration, &c. is in this sort very well and safely cured. When the cause of this difficulty of Urine is in the reines or kidnies, so that it be not a stone in the kidnies, or some great store of gravell, see that thou work thus.

℞. *Rognoni* of a male Hare, boil it in good Wine, when it is well boiled, stamp it small, and passe it through a strainer with the said liquor wherein it was boiled. Remember that when you boil it, there must not remaine much liquor in the vessell. Then take the said matter that you strained, and put thereto as much purified honey, and boil it on a soft fire untill it come to the form of an Electuary. When it is boiled, put thereto for every pound of that Electuary these things following made into fine powder; of *Lignum Aloes*, of Cinnamon, ana. ℥. i. Cloves, Saffron, ana. ℥. i. Musk, four grains, *Aqua Rosarum*, ℥. i. our *Quintessence*, ℥. i. β. Incorporate these well together while it is warm, and keep it in a glass close stopped: And when you will use it, you must first take a dose of our *Electuario Angelico*, and while you use the Electuary remember to annoint the reins with our *Aqua ferida* when you go to bed. Of this lectuary you must take ℥. i. in the morning, and fast thereon four hours, and use some exercise, and in short time thou shalt see a marvellous good work performed. For the Reines will bee strengthened, the viscosity will bee resolved, the pores will be opened, and the Urine will be expelled, and censed,

all

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all which are effects necessary for him to regard, that will with honesty and credite, help the former mallady.

Another often proved.

If thou wilt presently help one that cannot make water, by reason of wind, viscosity, or other greivous cause, vexing the party, annoint their reines; and all the privie parts with our *Balsamo Artificiato*, and keep them very warm, and forthwith they shall make water, to their great satisfaction.

Retention of the Urine, with stitch in the side.

ONe was in very short time cured of these infirmities, after he had taken our *Aromatico*, and annointed him in manner above specified, with our *Balsamo Artificiato*.

CHAP. XVI.

The swelling of the leg and foot, cured in manner following.

First, the Patient took one dose of *Aromatico*, then he used our *Quintessence solutive* three or four mornings together in a little broth; that done, he drunk every morning a little of our *Quintessence vegetable*, fasting, and every night he annointed his leg with *Oleum Philosophorum nostrum*: also now and then he took a dose of *Pillula Angelica* to keep the body soluble, he kept a reasonable good diet, he used not much walking, so that very shortly after he was well cured.

CHAP. XVII.

Of Chilblaines and their cures.

YOU shall understaud, that Chilblaines (as we term them) are caused of no other thing, then of humours dried and restrained in our bodies: For in the winter, when it is cold, the pores doe shut so close together, that the humour cannot passe or come forth, neither by sweat, nor other exhalation or expiration: For that cause, the humours in a young man (who is hot of complexion) may not bekept in, for then nature (which would ease her self) sendeth that exhalation unto the extreame parts

parts of the bodie, that is, unto the hands and feet; where remaining, there is caused that alteration, and in processe of time, the skin doth open, and the humour goeth forth, but cannot heal till the Spring, when warm weather cometh in. Howbeit I have found out a Secret to cure them quickly, and with great ease. First, let them bloud, then give them a dose of our *Electuario Angelico*: After that let them take our *Sirru-po solutivo* six or seven daies together, not keeping any streight diet or rule. After this, annoint them with *Oleum Philosophorum de Cera & Terebinthina*, at night when they go to bed: and doe thus one week at the least, and then no doubt thou shalt cure them as I have often proved. Also the oyle and water of Frankincense will do the like.

CHAP. XVIII.

Of Cornes on the Feet, and the manner to take them away.

THE Cornes that come on the feet, are a kind of hard Tumor, or thick excrescence, caused of corrupt and putrified humours, whereof Nature being willing to discharge herself, sendeth them to the lower part of the feet, from whence, because they cannot passe, there doe they make a residence: ingendering that kind of tough excrescence, which is grievous and painfull. Many times the cause hereof ariseth of that noysome disease, *Morbus Gallicus*, as some write, and then must it be remedied with Medicaments appropriate therunto. But if they come otherwise, then to take them away, follow this order. When they are in their greatest state, and cause most pain, cut them untill they bleed, then annoint them with our *Balsamo artificiato*, applying it so hot as you may suffer it; thereupon go to bed. Then touch them once or twice with *Oleum sulphuris*, and annoint them with *Oleum Philosophorum de Terebinthina & Cera*, untill they bee whole.

Some take the juyce of *Sempervivum*, and annoint the cornes therewith. Then they take wormwood, and lay it upon a hot tile stone, and sprinkle it with strong Vinegar, and being hot, bind it upon the cornes, and in three or four

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times so doing (as I have been credibly certified) the cornes will be taken away.

CHAP. XIX.

Of an Infirmitie that cometh on the fingers ends, and in the feet, under the nails, and the cure of it.

MAny men are greatly troubled herewith, and in such manner, as thereby they are made altogether unfit to goe. It cometh on the great toe, under the nail, or the side of the nail for the most part; and a man would thinke that the nail grew in the flesh, but it is not so, for the flesh groweth upon the nail; though this infirmitie appear not to be a thing of great Importance (whereof the ancient writers have made little mention) yet is it a thing greatly to be regarded. For many great personages that live easily, and are tormented with the gout, have also this grief in those parts, but the order to cure them is this. First, you shall cut the naile on that part where it most gieveth them; then take it away, which you may doe easily without any great pain to the Patient: for the nail is already separated from the grieved place. Thus when the naile is taken away, touch it with our *Causticke*, whereof mention is made in our Treatise of the plague. Let it so remain three daies together, then dresse it every day with *Magnoliquire* untill it be whole, which will be in a very short time.

CHAP. XX.

Of Erisipela, and the cure thereof.

THis disease (as experience sheweth) is caused of an hot and fiery moisture; arising in the face, armes and legs, for where it is, the powers and pores are stopped that the said moisture cannot have expiration, whereupon cometh tumor, as also a shutting and closing up of those pores, by meanes of the ordinarie anointing them with fats, oyles, &c. or other cold things, a common course used of common Chirur-gians. Against this there cannot be found a more present remedy then the spirit of wine, or *Aqua ardens*, or bathing it with

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with hot water, and if you wash the parts affected with our Quintessence, the Pores will be opened, and it penetrateth and assubtiliateth that humiditie, causing it to come forth.

Also you shall find that by drinking our Quintessence and anointing the stomack with *Oleum cera*, divers are cured of a certain heat retained in the stomack.

CHAP. XXI.

The cure of Warts.

There is an Hearb called in the Italian tongue *Herba di vento*: in the juice wherof if you wet a cloth, and bind it upon the warts, they will wear away in short time after.

The End of the first Part of the Appendix.

The Second Part of the Appendix
or Addition unto this Collection, contain-
ing the Use and Vertues, of sundry Vegetables,
Animals, &c. gathered out of the Physicks
of Sir Leonardo Phioravante.

CHAP. I.

Of the Use, and vertues of Ebulus or Danewort.

Take the buds of this Vegetable, when they are young and green, perboil them in water, and make thereof a Sallad, and give it unto those that have costive bodies, and it will provoke them to the stool. It is an hearb very profitable for the sinews, it comforteth the weak parts, and preserveth such, as are weak in the joynts from many accidents: it purgeth slegm, which (for the most part) causeth debilitie of the Nerves. Whosoever useth to drinke of a Sirrup made of the Berries thereof, shall not be troubled with the gout, nor any disease in the articular parts. The seed dried is profitable against all infirmities caused of humidity.

CHAP. II.

Of Eleborus niger, and the use thereof.

THe root of black *Hellebore* being dried and kept two years, may be safely used without other preparation, and may be ministred against any infirmitie that hath his originall of a melancholie cause. Therefore it is most appropriate against the Fever quartane, and lunatick persons vexed with melancholie.

CHAP. III.

Of the Use and Vertues of the Hearb called *Gratia Dei*, a kind of *Geranium*, in English, *Blew Storks Bill*.

TAke of *Gratia Dei*, dried in the shadow, and beaten into fine powder, ℥. i. Cinnamon ℥. i. cloves, ℥. i. wheat flower, ℥. i. Oranges condite, ℥. i. make thereof a past with honey, and bake it in the oven with bread, but take great heed that it burn not. Of this you shall give ℥. i. to purge against many Infirmities; but above the rest against *Scrophule*, against scabs and the white scall. For it evacuateth onely the superfluous humiditie of the body, it drieth, and is appropriate for such kinde of infirmities. Howbeit you must note, that all soluble Medicines are not fit for one disease or complexion, for chiefly and properly, *Rhubarb* purgeth choler, black *Hellebore* avoideth melancholie, *Danewort* dispossesteth the bodie of flegm, and this hearb cleanseth the bloud, Therefore every one hath his peculiar propertie, though sometime either of them may work upon more causes then one, yet not so properly or simply, but by accident, and in regard of circumstances.

Two drachms of the powder of this hearb drunke in wine or broth, provoketh vomit and seege, and is very good for such as are lunatique. It helpeth, or at the least, delayeth the extremitie of the Fever. It is good against griefs of the stomach, and wind in the bellie.

A decoction thereof made with lye helpeth putrified Ulcers, if they be washed therewith; for as it purgeth the stomach, so it cleanseth the sore, and healeth it quickly, if you wet a cloth in the said lye, and apply it thereunto.

CHAP. IIII.

Of Rubarb, and his vertues.

THe hearb called in the *Italian* tongue *Lappacia maggiore*, or *Rombice domestice*, is a kind of *Rubarb*, which among the learned *Herbalistes* is termed by the name of *Rha recentiorum*, whereof 3. i. when it is new, will lose the body, evacuate chol-
ler, as the *Rhabarbarum* doth. It is very good against oppilati-
ons, it purgeth the bloud, and taketh away scabs.

You shall have a most pretious Medicine thereof, if you mix the green root with Honey, Cinnamon, Saffron, Ginger, and the powder of Roses.

If you rost the root in the embers, and mix it with condited Sugar, it breaketh the *Scrophule*, and mundifieth them, and healeth them in short time. Some doe mix it with the gumme, called *Ammoniacum*, and so doe bring it into the form of an Unguent, and apply it unto the parts affected with *Scrophule*.

CHAP. V.

Of Tithymale, and his vertues.

GAther the herrb Tithymale (called Spurge) in the moneth of *May*; take forth the juyce, and mix it with Sugar ro-
sate, or Sugar violet in fine powder; then make of them both a moist past, and keep it in a glasse close stopped.

When you purpose to use it, minister two scruples thereof in broth, or any other convenient Sirrup: It purgeth without pain, helpeth all Fevers that come of heat, working not onely by the stool, but provoking sweat also.

It resolveth all continuall and quotidian Fevers, when the parties affected therewith be hot, and their sweat cold, yea, though they be brought very low, it will by Gods help deliver them of their troublesome adversary.

Laureola doth also move the body by vomit and seege, but it may not be used in any continuall Fever or quotidian, be-
cause it will inflame too much.

CHAP. VI.

Of Soldanella, and his vertues.

THis hearb groweth in sandy and salt ground, and is hot and drie; it purgeth by vomit and seege, and is excellent against the Dropsie, all windinesse and unwholesome moisture in the body. Being taken in Lozanges with *Aromatico*, the quantity of ʒ. i. it sendeth forth all the noysome waterinesse out of the body, drying and heating those parts in an excellent manner.

CHAP. VII.

Of Cyperus, and his vertues.

THe hearb *Cyperus*, called in English Gallinagal, being put into new Wine giveth it an excellent good tast and smell, prevailing against inward passions caused of wind: It is good for such as are bursten, for it resolveth the wind: if you take the powder thereof being stamped very small, and make a plaister therof, with other things appropriate thereunto, applying the same to the rupture, and changing it once every day: Also if the Patient doe once in a day eat of the root, he shall in short space be helped of that disease.

CHAP. VIII.

Of Elder, and his vertues.

TAke the roots of Elder, wash them clean, and scrape them till you come to the wood, stamp that substance, and take the juyce and strain it, boil it, and scum it well, and for every ʒ. of the juyce, take ʒ. i. of *Mel rosarum*, and drink it, for it will cool the stomack, help hot Fevers quickly, and purge the blood.

CHAP. IX.

Of the vertues and use of Tobacco.

TAke of the green hearb and root lb. iii. ʒ. stamp it in a mortar with a little salt, then put it in a glasse with ʒ. vi. of

of the spirit of wine, and set it thirty dayes to putrifie in horse dung; then distill it in *Balneo*, till all the substance be come forth; and put therein as much *Oleum Sulphuris* as will make it tart: then keep it close, and give thereof every morning a spoonfull to any one affected with the Fever, and it will help him in short time.

If any man be affected, or greatly troubled with Ulcers or Scabs, let him drink thereof every day one spoonfull, and wash the sores therewith, and in short time it will most wonderfully cure them.

CHAP. X.

Of sweet Majoram, and his Vertues.

TAke sweet Majoram and stamp it, and take of the juice, \mathfrak{z} . i. Oile of bitter Almonds \mathfrak{z} . i. and of Mastick, \mathfrak{z} . i. and snuffe it up at the nose three or four mornings together: and annoint the head with oile of Eggs. This purgeth the head of all paines, dissolveth tumors, quickneth the sight, and provoketh sleep.

CHAP. XI.

Of Persicaria, alias Arsefmart, his use and vertues.

YOU shall understand that this hearb doth work (in a manner) against all infirmities, most strangely to behold. For if you take the powder thereof, and put it upon Copper molten, it will in the projection become like gold, and will draw it to a small quantity, and make it malleable and soft like gold, except the colour.

Also if you make a strong lie of the ashes of *Persicaria*, and therein boil yellow brimstone, it will draw out of it quick silver, which is the Philosophers Mercurie. This hearb doth also most notablie preserve a man from many infirmities, if one part thereof be taken whilst it is dry, and one other part of *Specie venetiane*, being both of them well incorporated together, and used in your meats.

CHAP. XII.

Of Man, and the Medicines that are made of him.

MAN is a rationall or reasonable creature, whereof we have written at large in our book called *Phisica del Phioravante*. But here we will onely write of certain Medicines, that may be made or derived from him, which are for the ease, help, and remedy of divers infirmities, which are in men and women: The reason whereof is very good, for every like rejoyleth with, and helpeth his like, and therefore man serveth for man. The fat of a man is (as every man knoweth) hot, and penetrative, and mollifying, if you annoint the parts therewith, where the sinews be hard, and drawn together, or contracted, therefore it will quickly resolve them. I have made the *Quintessence* of mans blood, rectified and circulated, with the which I have done most wonderfull cures, for if you give thereof 3. i. it will restore those that lie at the point of death.

It is most profitable against those infirmities that are in the blood, for it correcteth the malignity of the blood, and preserveth it, as well as the spirit of Wine. If you put a little of it into a hogthead of Wine, it will purifie it, and preserve it a long time, more then any other thing whatsoever: So that this *Quintessence* worketh more effects, for the cure of great and dangerous infirmities, then any other.

Also from the liver of a man will be drawn by distillation, a water and an oyle. If the water be drunk every morning together, by the space of a moneth, the quantity of 3. i. with 3. ii. of Liverwort water, it will recover such as are half rotten through diseases of the liver, and hath divers other properties, whereof I will not speak at this time.

From the flesh of man distilled, there will come forth a stinking water, and an oil, which is most excellent to annoint wounds withall when they are badly healed, and that there remain any hurt about those parts, that they are not so sensible and pliant (as they were wont to be before) this resolveth them: and it mollifieth and softeneth all hardnesse of any tumour, of what originall soever it shall come.

From

From the forefront of a mans skull there is drawn by distillation, a water and oyle, and a salt, which is most profitably used, against the Falling sicknesse.

Finally from each other part of man, there are Medicines to be made, for the cure of sundry diseases in man, and woman, as you may also read more at large, in the Spagyrick preparations of *Iosephus Quercetanus* published in English by J. H. Practitioner in the Spagyricall Art.

CHAP. XIII.

Of a Hen, and the Physicall use thereof.

SOME write, that the flesh of an hen will dissolve gold, and that the bones will calcine it easily.

Another told me, that the ashes of hens feathers, being calcined white, doth mundifie, incarnate, and siccatrize Ulcers.

Also there is made an excellent Restorative of an Hen, after this manner.

Take a good fat hen, and pull her quick, and take forth the guts onely, and stamp her in a mortar. Then boil it in xii lb. of fair water, with $\frac{3}{4}$ i. of salt, till eight pound be consumed. That done, passe it thorow a strainer, and distill it in *Balneo*, till all the substance be come forth. Hereof you may give unto the sick at all times, with a little of a plain and simple Julep. When you finde any evill accident in the belly, you must adde thereunto a little oyle of sweet Almonds newly made (while it is warm) for then it is one of the best Restoratives, that can be found out, or devised in the world.

CHAP. XIV.

Of Eels, and the medicinall use of them.

MANY have used the fat of an Eeel against deafness, but to small purpose. But if you distill the Eeles with *Aqua vine*, you shall have a most subtile oyle, which doth most excellently prevail against that infirmitie.

Also, if you boil the skins of Eels in strong Lie untill they be dissolved, then streame it and boile it to a thickness,

and it will be a most strong glew for wood or other works.

Also if you annoint a corroding Ulcer therewith, it will greatly repress the rage thereof, and comfort it.

CHAP. XV.

Of the Barbill, and to what use shee serveth in Medicine.

IN the moneth of *May* the Barbill hath eggs which are of a soluble quality, and of some those eggs being eaten, they shall be provoked to vomit.

They have a qualitie contrary to other purgers, they must be dried in the sun, mixed with a little *Sena*, and then ministred in wine or water that is sodden. When it hath well wrought, the Patients must eat good meat to nourish them, and may drinke wine, and (when they are disposed thereto) suffer them to sleep.

CHAP. XVI.

Of Bees, and their Medicinall Use.

BEES are of nature hot and moist, having a generative propertie. For if they be given to any barren creature, they shall conceive in short time after.

Also if you lay dead Bees in a drie place to putrifie, wetting them sometime with wine, they will revive again, though not as they were before, but they will be much bigger, and of another form.

These Bees, if you bring into powder with as much *Cambarides*, and boil them with a little oyle of Cammomil, and annoint any part where the hair is fallen away, it shall quickly come again, and in a short space, a most strange thing to behold.

CHAP. XVII.

Of Frogs, and their use.

THE skins of Frogs being boiled, and made into the form of a plaister with wax and frankincense, is very profitable for such as have any malign or troublesome accident about their legs through heat.

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The fat of Frogs is a wonderfull Medicine against *Fusco sacro*, or *S. Antonies* fire, a disease happening unto children and others through the great heat that is in their blood.

CHAP. XVIII.

Of Centum-pedes, called in English Somes.

IF you minister the powder of these creatures in wine, it hath many excellent properties, but chiefly it hath been experienced greatly to prevail against the stich in the side, for it will help that grief presently.

If you burn the little cricking creature, called a Cricket, and minister the powder thereof, in some *Diuretick* liquor, it provoketh Urine.

Mallows, *Alkakengi*, *Centum-nodi*, *Centum-grana*, and the roots of Rapes are of like propertie, being handled and used according to Art.

There are oftentimes found in standing pools, and putrified waters, certain small creatures, which are round like a cherry, having a tail and two feet, which are in *Lombardie* called *Comazzi*. Take these, and distill thereof a water or liquor, wherewith you may very soon consume or break iron, a very great Secret observed in nature.

CHAP. XIX.

Of the Rosin or Gum called Tacca Mahacca, and the use thereof.

TAKE thereof as much as you will, distill it in a retort of glasse, and from it there will come both oyle and water, of which I have seen divers Medicines made against sundry diseases. Anoint the belly with this oyle cold, when you go to bed, and it helpeth against the cruditie of the Matrix.

If the genitall part of the man be annointed therewith before the act of generation, the woman shall be the more fit for conception, for by this meanes some kind of sterilitie is taken away.

It helpeth and easeth pain in the head, proceeding of a cold stomach.

It helpeth digestion, and resolveth pain throughout the body in what part soever they shall come, specially when they have their beginning of cold.

The water hereof, dissolveth wind in the stomach, helpeth digestion, provoketh urine, mittigateth all fevers that come of cold.

CHAP. XX.

Of the Gum Caranna, and the Medicinall properties of it.

TAKE it, and distill it in a retort with the yolks and whites of eggs, and there will come forth oyle and water, the oyle whereof will be black, and the water red.

The water of *Caranna* helpeth Chilblains, and all chaps or clefts in the lips arising of cold in the winter.

It is a great ease, for the sore breasts of women that give suck.

The oyle worketh wonderfull effects in wounds of the head, arm, or legs.

Anoint a simple wound therewith once or twice, and it will very speedily be healed.

Take a quantity of this Gum, and mix it with as much of the seed of water-cresses, and the white of an egg, and make thereof a Cerot to apply unto a Rupture, wherewith it will in short time be healed, all other circumstances being also observed.

CHAP. XXI.

Of liquid Amber, and the Medicinall vertues thereof.

TAKE liquid Amber, and distill it in a Retort, and from thence there will come a red oyle.

This oyle is used against all indispositions of cold, and moisture, or wind.

The same healeth scabs, and is good for wounds.

If you annoint the stomach therewith, it will exceedingly comfort the same, for it is a thing uncorruptible, and like unto *Balsamum*.

ONE
Hundred and Fourteen
EXPERIMENTS
AND
CURES,
Of the

Famous Physitian THEOPHRASTUS
PARACELSUS.

VVhereunto is added certain excellent
Works, by B. G. a *Portu Aquitano*.

Also certain Secrets of *Isaac Hollandus*,
Concerning the Vegetall and Animall
Work.

Likewise the *Spagyrick* Antidotary for Gun-
shot, by *Iosephus Quiristanus*.

LONDON,

Printed by G. D. MDCLII.

An Apologeticall Preface of Mr. Barnard G. Londrada A Portu Aquitanus, unto the Book of Experiments of Paracelsus, wherein it is proved, that sick bodies, stuffed and filled with the seeds of diseases, can hardly be cured without metalline Medicines; contrary to the Writings of some, which deny, that Metals (after what sort or manner soever they be prepared) may profit or help the nature of man.

IN sacred Scripture (gentle Reader) among others, we find this law, full of Christian love and Charity, *Thou shalt restore again the wandering or straying Oxe, or Ass of thy Neighbours unto him; Deut. 22. 8.* By which law the eternall God would, as by an evident argument, confirm and establish amongst us mutuall love and amity: For if in this sort Gods lawes doe command us to take care of the straying Cattle of our enemies, how much more then, doe they will us to help the miserable case, and great dangers, of the bodies of our freinds, and to restore their health? Wherefore, when as I (together with *Theophrastus Paracelsus* and other excellent men) understood the errors of many Physicians of our time, I began to devise with my self, by what means I might attain to the knowledge of true Physick, which is derived out of the light of nature, not out of the dark writings of the Heathen. And I judged it to be necessary to travell, and to goe unto farre places to seek out learning and knowledge, and not to hope or look for it, sitting at home idly. I prepared my self therefore to my journey, and with long travell and labour have searched out, and learned those things, which for Christian love sake I can no longer keep silent, that I might call back the wandering children into the path of true doctrine; and having declared my journey and labours, they also being excused and defended, which are laid open unto all manner of slanders, by these which so greatly commend the Heathenish Physick, whose deceits in some part I will endeavour to disclose; I will afterward declare what those, that are desirous of true and naturall Physick, are to look for at my hands, and what Books of true Physick I have gathered together in sundry places, being moved with compassion towards those that goe astray, I will communicate and set forth for their publike profit and commodity. But first, the matter so requireth, that to avoid the hatred of the common sort, as well from my self, as from all other favourers of the Art of Separation, I should duly answer unto the adversaries, whose frowardnesse and malice is such, that they will with proud words annihilate, reject, and condemn others inventions, which they themselves see and perceive they may use with great successe and profit: and yet they in the mean season arrogate unto themselves the commendations due unto the Authours, and with a lying kind of stealth, rob the inventors of Arts of their due honour, which is a subtile kind
of

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of craft, springing out of the deceits of the old Serpent. For when as reports are spread of the strange cures of sundry grievous diseases, which are wrought by the benefit of tinctures, and vegetall, and minerall spirits, by the cunning and labour of those who in the common sort at this day call Chymists, or Alchymists; by and by on the contrary part they cry out, that those colliar Philistians can doe no good, but kill all men that put themselves into their hands with their venomous Medicines, so that they ought to be driven out of the Common-wealth, and that they are deceivers, and that their extractions, and preparations, their subtil and thinne spirits will profit nothing; and that the spirit of *Vitrioll* is poyson, the essence of *Antimony* and *Mercury* is nothing, the extraction of *Sulphur* is nothing worth, neither the liquor of Gold, and to be breif, that all things are contrary to the nature of man, and more to be avoided, then the eyes of a Basilisk: and yet they, in the mean time, like cunning and crafty Theeve, privily, and with fair promises, pick out from the poor Chymists the secrets of Physick, and secretly learn those things that they forbid the common people as poysons, afterwards challenging them for their own practises; and by this wicked injury they derive unto themselves the favour, freindship, praise, gifts, and rewards of men, which by good right are altogether due unto those, that by their labour, sweat, watching, and diligent search in naturall things, by *Vulcans* art have found out such things, and published them for the common commodity of man: and yet not contented therewith, they also publish great volumes filled with toyes, lies, and schifistications; going about, as much as in them is, to suppress, overthrow, and utterly to extinguish the light with darknesse; and the truth with lies, and a practise (the most plain and manifest workmistresse established even by truth it self) with a yain, feigned thepricke, devised by their own subtil brain. I say to thee (thou notable Doctor, that so back-bitest *Paracelsus*) how canst thou by any means with thy trifling words deface the work it self, or with thy theorick reffell the practise? Art thou so great a Doctor and knowest not, that thou hast profited so much, as by thy work thou canst bring ought to effect? *Paracelsus* teacheth, that the falling sicknesse is to be cured with the spirit of *Vitrioll*, and performed it, and the work it self declares it daily, prove thou the contrary, and cure the same disease with thy Pills, Sirrups, and Electuaries, then shalt thou have the victory. It is not sufficient for thee, by bringing thy reasons, to prove, that metalline Medicines are not agreeing for mans nature, neither that metals may be so prepared, that they may heal. Why? Thou deniest that which indeed is performed, and openly seen with eyes. It is a foul thing to be ignorant in that that every man knoweth; for out of all doubt you have all heard, that most dangerous diseases have been cured with metalline tinctures, yea, with such as have not been rightly prepared by counterfet *Paracelsians*, as with *Vitrum Antimonii*, which doth pluck up suddenly at once by the roots the impurities of the Fever, although not without great weakening of the powers, yet it healeth; and yet we allow not of such perillous cures: and so likewise of others. Now if the Minerals work this, not being rightly prepared, what think you will they doe being rightly prepared, and purged from their venome and poyson?

And how can you with a safe conscience reject those things, whereof you have no knowledge? It is not sufficient to affirm any thing, except it be confirmed by probable and grounded reasons: Every man will play the Censor of *Paracelsus*, whom

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whom it is more easie to reprehend, then to follow: and whilest every man desires to seem, or to be thought more learned then other, no man will learn of another. I say, every *Paracelsian*, which doth but onely carry coals unto the work, can shew you by eye three principles of *Theophrastus* Physick. Have you tasted the most sharp Salt, or the most sweet Oil, or the Balm, that most delicate liquor? All those being hidden in every thing that is created, you have not once perceived. The metalline spirits, in whom Physick doth consist, by no means can be found out, neither what force they have, or fellowship with mans nature, but onely by fire, for as fire did first shew, that the smoak of *Mercury* was poyson to mans nature without any subtil speculation, but thou diddest never handle coals, neither canst draw any so small a Balm out of the Vegetals; therefore being ignorant in metalline Physick, thou canst not so much as once guesse what it is, and therefore doest judge of things unknown, as the blind man doth of colours: Is it not a great folly to write against a thing, and not to understand it well before? Such as are addicted to *Paracelsus* doctrine, when they perceive you have no stronger weapons, then those you have hitherto gathered, they will conclude, that you rather confirm and establish *Paracelsus* Physick, then confute it: It is not enough to say a thing is false, except there be more probable and better shewed: Hereby it appeareth, that yee nourish a secret ignorance of naturall things in your selves.

What, are you those great Physitians and excellent Philosophers? How cometh it then to passe, that the force of drugs are hidden and unknown unto you? Doe you not in this point come neer unto the Empericks, whom you with great pride and brag of knowledge reject, when as you say, the Chymist, be he never so excellent, is no Physitian, but he that with judgement and reason hath learned to make and use all remedies for diseases; for in those points consisteth the cheifest glory and commendation of a Physitian, and the onely safety of the sick: How vain is this reasonable Physitian, which prepareth his Medicines with reason and not with the hand? He is the very Physitian that with his own hand purgeth his Medicines from their venome, and being so prepared, with sharp judgement doth apply them to their proper diseases, that the seed of the disease may be pulled up by the roots, and so must the speculation and practise, reason and the work concur and joyn together, because judgement without practise is barren. Tell me, how cometh it to passe that *Mercury* healeth the French Pox, and the filthy scab? Why doe you command the miserable sick persons to annoint themselves with Quick-silver, as Shepherds grease their Sheep? How happeneth it (I say) that *Mercury* is the speciall best remedy against these diseases? Doe you deny that metals doe anything, yea, and the greatest part of these cures? Why doe you command such as are infected with Leprosie to swallow Gold? Why doe you boil it in broths with Capons? Why doe you mingle leaf Gold in your Pills and Electuaries? You know that the force of the Leprosie is often delayed, that it breaketh not out into the upper part of the skin, by taking of crude Gold into the stomack: Then if Gold that is compact and not resolved doe work this effect, what will not the spirit of Gold work being loosed from his grosse substance.

If you will not beleieve *Paracelsus*, that the cure of most dangerous diseases lieth hidden in metals, at the least, credit those that lived long before him,

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amongst whom *Arnoldus de villanova* is cheif, who in his book of the preservation of youth saith thus; Pearls dissolved into liquor comfort the naturall heat, help the trembling of the heart, and those that are fearfull, and properly they clarify the blood of the heart, and many diseases are cured by them: For it is a Salt of the Mine, which the wise call their Animall stone, and some the Minerall Chifir, and all the mystery in the preparation of it is, that it may be resolved into a most pure and notable water, with such things as doe not destroy his nature. This saith *Arnoldus*, who speaketh not of stamping, but of solution: but to what purpose doe I alleadge this? Verily, that you may see how with your own swords you cut your own throats, you use Pearles, Corals, and precious Stones in your Electuaries and broaths, and those you beat into powder. You smell as it were a certain Medicinall vertue in precious Stones, but you deal as naughty Cooks & rude Country women doe, that when Partridges or Hares come to their hands, they thrust them into the portage pot, or else seeth them in water: even so you stamp and break your Pearls, which should rather be dissolved. Albeit you should make powder as subtile as the air, you should nothing profit; for as you put it into the stomach, so shall you see it passe away again; and hereupon of very necessity were the rules of Chymick preparations brought into Physick, which you doe hate worse then a Serpent or a Dog, with the practisers of them.

What shall need many words? If you will not yet grant, that the speciall cure of diseases consisteth in Minerals, hearken what *Andreas Mascheolus* saith in the fourth book of his Epistles; the bodies of the sick being full of seeds of diseases, will hardly be healed without metalline Medicines: and in his Treatise of *Antimony*, he saith, *Antimony* doth no lesse purge the diseases of the bodies, then Metals, from superfluities. This did churche learned man understand, when as yet he knew not the true preparation of *Antimony*: Likewise he greatly esteemeth the potable Gold, the preparation whereof, as the same *Mascheolus* used it, I will declare unto you, because you shall not be ignorant. Take Gold twice or thrice purged with *Antimony*, make it into thinne plates, and in a fit vessel hang the plates that they touch not one another, and let it be burned and calcined in a Furnace duly prepared by the space of half a year with a very strong fire, untill at the length the plates being taken out and laid open in the air, they doe dissolve, and there flow from it a certain oily humour, red of colour, and of tast sweetish. He drew out two ounces of Oil of Gold, but out of that which was not so well burnt, the liquor did not so readily run out: Sometime he used to poure on the spirit of Wine rectified, and that so long, and so much, untill the whole red colour was drawn out. You shall rectifie those spirits, or essence of Wine, very subtilly, if you put it into a glass cucurbit under a limbeck with a Receiver, and set it in most cold or snovie water, and cover the head round about with a linnen cloth steeped in warm water, for then the subtiler parts will rise up, leaving the watery substance in the bottom. Gold calcined and often infused with the spirit of Wine with many imbibitions, and again distilled by a Limbeck, leaveth in the bottom behind a reddish liquor. That Physician used first to purge the body, and then to shave and heat the crown of the head, and then to poure on a drachm of that Oil, and to give so much also to be drunk in Malmsey. The like is to be wrought with fine Silver for the diseases of the head, and so likewise of other Metals, for being duly prepared they doe dissolve, because they are Salts.

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This man hath many other minerall Medicines, which were never known either to *Galen*, or to *Hippocrates*, but brought to light by our *Theophrastus Paracelsus*, of whom you great Philosophers and Phisitions onely in name doe undiscerely write. Doe you think all things utterly impossible unto other men which you your self know not, or cannot doe, or that you cannot compasse with your divine knowledge? What will you say to this? I know a man, that within three, or at the most six daies, can heal the French Pox with his *Turpetum minerale*, not with that which is made with Oil of *Viniroll*, but with another farre more excellent, which shall not come to your hands or knowledge, except you lay aside your frowardnesse, and cease to bring the *Paracelsians* in suspicion with the common people and noble men; and to defraud them of the fruit of their just labours. You say, What have you brought to passe? what have you found out whereby you should leek for praise or profit? Then doe we demand of you, What have you found out whereby Physick is the better furnished? We have brought into Physick, Essences, Oiles, Balms, and Salts, all which the Alchymists schools have found out. And how great light is come unto Physick onely by true distillation, it is known unto all men, and daily experience teacheth, how great commodity hath redeounded thereby unto the sick. In the mean time, if you so much detest the labour, yet at the least spare our good name. But it is no marvell, doth it not so alwaies happen, that the best labour is worst accepted and recompenced? Every good man, inclined to vertue, wisdom, and fidelity, can witnesse the same, what reward they have often received for their fidelity and opening of the truth. So some men, when they can say no more, they object unto the searchers of nature their poverty, filling the eares of the common people with glorious lies, alwaies chanting upon those things which follow upon the abuse and dangerous cures of the counterfeit *Paracelsians*, judging all things by their contempt, poverty, vile estate, and basenesse, but they will quickly avoid that despised poverty, which willingly they sustain, that the nature of things might daily more and more be known unto men, whereby the unaccustomed cures of most grievous diseases might at length be found out, with the which such as are diseased might through your sluggishnesse all die, if God, having compassion upon them now at the end of the world, had not provided wholesome Medicines, even by most contemned men. The Lepers, and Gouty, the infected with the Prissick, Falling Sicknesse, and French Pox, devoured with the Canker, Fistula, and greedy Wools, with the Drepsie, and Palsie, and that with the Plague, and other diseases, are thrust into their graves: these (I say) and many ether more, whom you through ignorance, with your naughty and corrupt Potions and Purgarious, like Butchers have buried alive, will rise up against you: these (I say) will call you to answer, and accuse you, even the poor whom you have robbed of their goods, will require your blood for the lesse of their bodies, and consuming of their money. Then what a madnesse and cruell foolishnesse is this, that in the time of any great Plague, such as are infected you shut up in houses, set marks upon them, keep them in prison, strangle them with cares and solitarinesse, and kill them for hunger: Is the Plague so to be cured? Or whether, doe you not think that all men may be infected from whence the first man was infected? why doe you not preserve the whole with your Antidotes or Defensives, being so famous Phisitions as you are? but you have tried almost all your Medicines to be

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of, no force in this disease. Doe you in this sort love your Neighbour as your self? or thus spend your life for your fellow, when as at no time (if help be required) there is greater need of fellow-ship, company, comfort, and help, then in the time of Plague? O what great punishment have you deserved, that refuse those that are forsaken of their freinds, farre from their kindred, and as it were thrust into exile, whose solitarinesse hath been more violent unto them then the disease, and greif of mind hath killed rather then the sicknesse? What I pray you is true and Christian freindship? Doth not this complaint of the sick stir you up unto pity? When I was in health, thou wert my freind, thou diddest visit me, and help me, but now that I am sick, thou doest abhor me, and liest from me; when fortune laughed upon me, thou diddest also laugh, but now that with greif and tears I crave comfort, thou doest deny it. What doe you call visiting and helping? You will not onely not help your selves, but will perswade Princes to stop the passages, that no Travellers shall passe unto those places, when as you ought with courage to releive them of their greif, and willingly to goe thither to trie your cunning. But when any plague beginneth, you are the first that tremble, are afraid, and despair. The sick are committed unto you, as children and infants which lack diligent cure, you ought to help them, as the father doth his children, and not to rob them of their money; then would the sick man smile upon you, if you would refresh his languishing life with some gentle Balm, then would he rejoyce in the sight of you, and call you his father. Every naturall Physician of necessity ought to make his Medicines with his own hands, and not to commit them unto an unskillfull Cook, not to fill great volumes with receipts, with the which I see those that are studious in Phylick are in a manner overwhelmed, that they be ready almost to fall down and die under so heavy a burthen of receipts, Physick is not so learned but with the labour of the hands, practise being workmistresse, where *Eulorn* day-by-day doth shew new and pleasant remedies which nature teacheth the good steward her workman, daily to purge better and better from their superfluities. Doe you look for a rich harvest and doe not first plow nor sow? Look for knowledge of the secret naturall powers, and doe not first seek it out by labour with the fire? for the most part of you all are dainty and slothfull, and he that is slack in his works, goeth like a blid man unto his practise. If you did not so much abhor the Chymicall Art, you would learn to separate the pure from the impure (which is the cause of the corruption of things) by long digestions, distillations, and imbibitions, whereby you should make your Medicines pure and clean before you minister it to the sick, so upon the sudden receiving, the sick nature should be refreshed, whereas the weak stomack cannot concoct, digest, and separate grosse matters. But these great Doctors will not be Schollers, or young Souldiers, no more then an old Dog will be brought to hunting with whips, hee'l gnaw his line, and shew his grinning teeth to him that leadeth him, rather then he will be ruled; even so you will rather openly gainsay the truth, and like Dogs bark and bite at it, then you will confesse your errors. What ought this to be a reproach unto the Chymists, that for the true preparations of Medicines, whereof you are ignorant, and for their great labour and pain which you doe eschew, they should be accounted beggars, poor, and ragged? Doe you not think that the common people will at length find out your deceits? You have been sufficiently warned of many Doctors

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of Physick, who truly have not allowed your childish cures: Amongst whom, *Conrade Gesner* is one, and many other more, which if they were living, most certainly would deny your fained Art. Likewise *John Wez* of *Cullen*, which flourished 1510. doth sharply reprove the Physicians of his time, who in his writings upon the Plague, and labyrinth of Physicians, most plainly and excellently treateth of metalline Medicines, and Quintessences, and sheweth their use. What will you answer to those things which that Doctor *Gorreus* hath written, in the fifth book of the extraction of the Quintessence out of Hearbs, where in his Comments he so excellently extolleth metalline Medicines, and did use them, little esteeming your Medicines; for he saith, the distillations of waters out of Hearbs, and other such like things, wherein the Apothecaries doe boast, are almost of no force, for it is nothing else but the flegm of the thing, whose principall liquor consisteth in the oil of Salt.

But that I may stir up in you an earnest desire to know the marvellous property of things, I will repeat unto you the judgement of *Fernelius Ambianus* in his second Book and eighteenth Chapter *De Abdiis rerum causis*: When first (saith he) I gave my self unto the study of that sensible and metalline Philosophy, called Chymia, through long travell (as many other had) I getting a most perfect Master or Teacher, did draw out of every Plant, and other living things, very divers and sundry substances; first water, and that very plentifull, if the Plant were green, more scarce if it were dry; then Oil, but not that fat and filthy substance which by presse is drawn of our men, but the workmanship of a more excellent Art, which neither easily corrupteth nor foureth by age, and that of two sorts, one thin and white, another drier and red, &c. Then it followeth, I will tell you by your leave, not uttering this whole secret, but teaching you upon what true grounds it doth consist: But least the strange obscurity of the name might offend you, which the fathers have covered under a shadow or dark kind of speech, I will most plainly and openly shew it in his place: And yet you cannot away with them that give you good counsell, as also you will not suffer learned and excellent men, neither *Gerard Dorne* Doctor of Physick, whom no doubt God hath raised up unto us: This most excellent man is worthy of eternall memory, because that he by no injuries, neither perils, could be terrified, but that by his last Writings he hath made *Paracelsus* more famous, who doth excell with a most ancient gravity and authority, that at the least he might help the children of learning, for whose defence, as a valiant Souldier, he contendeth by word and deed even to the death: the fellow and companion of that learned Physician *Josephus Quiritanus*, famous in Physick, who hath excellently deserved for Physick, and in his books hath uttered many excellent philosophicall Secrets unto the posterity, and opened many hidden spagiricall Medicines, and would have brought to light greater things, if the ingratitude of some had not stopped his willing mind, and especially of a Perfumer, which goeth about to reprove many things, and to allow but few in his writing, and yet not able to shew better, whereby it comes to passe, that through one mans ingratitude all feel losse and lack. Proceed therefore with courage, drive away those drones and sluggish beasts from the rack, so shall your head be crowned with perpetuall praise. In the mean time, whatsoever we have gotten by many travels, and found out and learned with labour, we will here annex, praying our adversaries, that if they need them

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them not, they will not condemn or slander them, or terrifie others, which with willing mind would imbrace these our labours, or else to teach them some better things; considering yet, that something in the mean time ought to be given and granted unto him, which for Physicks sake hath put himself in so many dangers.

After the great murther and fury of our Countrymen the French men, when I went with D. Charles of Chembray, D. of Pansay into Italy, travelling through *Istria*, *Ragusium*, *Slavonia*, *Macedonia*, and *Byzantium*, I incessantly applyed my whole study to understand and know some certainty touching the Philosophers stone, or Chymicall matters; but I could find no true Philosophers, onely false Phisitians and Chymists every where, which had either altogether none, or else very little knowledge of naturall Arts and preparations; at the length (by Gods good will) I happened upon a very learned man, *Daniel* Bishop of *Dalmatia*: Unto this most excellent man I directed my letters, the which, together with his answer, a little after sent to me, I will hereafter publish, wherein you shall see many philosophicall points, delectable to be read and understood.

At the length, when I had sufficiently searched over the East Countries, and could gather no certain point in naturall Sciences, I determined to take my journey towards *Germany*, with the most courteous Prince *Cabaneus Vydam* of *Chartres*, still imploying my mind to the earnest study of Chymicall Physick; and there I understood, that Kings and Princes were deceived by unskilfull Practisers, which did utter and sell their sophisticate Chymicall Arts, which they had begged and scratched together out of all corners, with a pompous shew, deceiving the Princes of their money; whereby it cometh to passe, that daily a great number of Sophisters, and sophisticators doe daily rise and spring up, through which, not onely the most commendable Art of Alchimy receiveth great detriment, is oppressed and adulterate, and the Chymists themselves made hatefull unto all men, consuming their life, time, and goods, upon vain works and practises, but also there redoundeth most great hurt and damage unto the Commonwealth; for there are many deceivers so crafty, that with a dissembled experience in the Chymicall Art, and with fained freindship, and great promises, they doe craftily learn of others their cunning, which they challenge for their own, esteeme of great value, and carry them about to be sold. As upon a time, certain knaves by craft got from me certain written books, and sold them for a great sum of money. Common-wealths and the Chymicall Art should be very well provided for, if that such knaves might be punished and restrained by the Magistrate, so should the studious of the Art be lesse deceived, and in short space the true and pure Art would appear from those shadows and sophistications. Wherefore, to the end that such as be desirous of the Art may have some pledge from me, wherewith they may make this Science more plain, I will shortly (God willing) set forth three books of the Philosophers stone, written by divers Authours, whereof the first was drawn out of certain characters by a noble Brittain, wherein all the dark peeches of the Philosophers are most plainly expounded, whereunto I will annex two hundred certain, infallible, and true philosophicall rules, whereby those that doe erre and doubt, touching the matter of the stone, shall be confirmed. The second book is, *Johannes de Rovillasco Pedomontanus*, which treateth of the Philosophers Mercury, and how it is drawn, together with an Epistle of *John Poutanus* of the same argument. But there is a more certain excellent Treatise

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of an uncertain Authour, which doth explain many doubts in that sacred Physick.

And because that all nations, especially the *Germanes*, have written books in their own language, I will also write two books in the French tongue, for the help of such as are studious of Philosophy, wherein I will treat of many preparations and speciall Medicines tried by me and others, also of divers Elixars of the Philosophers, extractions of Mercuries and Mercuriall waters, of many and divers dissolutions, I will also add the interpretations of sundry Characters, wherewith the books both of the old and new Writers are written to cover and hide the Art; also the exposition of a certain Alphabet, without the which the work can hardly be understood: and two Treatises, the one of the vertues of the vegetall and minerall Oils, the other of the salts and properties of many vegetals and minerals; whereunto I will also joyn two Treatises of philosophical Mines, and of making of Vinegers, the which my labour and study, if I see it acceptable unto those that are studious of that Art, I will shortly set forth greater things, which many with their whole hearts doe wish and desire; in the mean time, take in good part this little work. That which we have hitherto spoken, is spoken onely unto those that doe so deadly hate the Chymicall Physick, which think nothing can be well or profitably taught in Physick that the old Harp soundeth not; as though that nature were not more then *Galen*, or that all the learning of Physick were to be drawn from the Heathen, or that they alone had published the Art, and established it with such sound arguments. Why doe you not out of those Authours confute those excellent men which are followers of *Paracelsus*, amongst whom, that great Doctor *Petrus Severinus* a Dane is cheif, who in his *Idea* hath opened the invincible foundation of *Paracelsus* Physick? Why doe you not answer to the monarchy of the Trinity, of that learned Doctor and Physitian *Gerard Dorne*? Why doe you not confute the volumes of that famous Philitian *Turnesser*, being confirmed with the truth of practise? But for your sakes, which daily call *Galens* doctrine unto examination, and with exact judgement doe consider of it, giving place unto *Paracelsus*, acknowledging and exercising his preparations and practise, I doe rejoyce, and shortly more shall come out against the adversaries, which shall bite them better; in the mean time, with your word, deed, and writing, defend the truth from injury.

Farewell.

B. G.

B. G. Londrada a Portu Aquitanus,
unto the gentle Reader health.

THis Treatise of Paracelsus (friendly Reader) came unto my hands by the gift of a certaine noble Prince of Germany, and because it is sufficiently evident to be Paracelsus work, I thought it not good to reserve it to my self, but to publish it abroad, seeing there cometh no commodity or profit of hidden Treasure: This therefore, such as it is (loving Reader) imbrace. But this one thing I would have you understand, that when you doe minister those exalted Essences of Paracelsus, and his pretious Oyles, think not that they are to be ministred by themselves, but with some other mixture to carry or lead them; and they must be used, the stomach first being purged with some speciall Medicine of Paracelsus? as for example, if you will minister Oil of Vitrioll, mingle five or six drops with an ounce of conserve of Roses, so shall you safely give it, the like you must judge of other things; use these happily.

Farewell.



*One hundred and fourteen Experiments
and Cures, of Phillip Theophrastus Paracelsus,
a great Philosopher, and a most excellent Doctor of the
one and the other Physick, written with his own hand in the
Germane tongue, which Conrade Steinberge his
Servant found among other loose papers,
and scrolles of Paracelsus.*



Certain Baren being diseased with a wonted greife, by drinking our *Quinta essentia Mercurialis*, cast out a stone downward, and became whole.

2. A certain woman was long sick of the Passion of the heart, which she called *Cardiaca*, who was cured by taking twice our *Mercuriall vomit*, which caused her to cast out a worm, commonly called *Theniam*, that was four cubits long.

3. One *Bartholemew* had for two yeares space a pain in his side, whom I cured by giving him the Oil of *Vitrioll* in a drink comforting the stomack.

4. A man that had his Navell standing out like to a mans Yeard, was healed with a thred dipped in the Oyle of *Vitrioll*, by tying the thred hard about it every day. After the same sort I healed a great swelling, or over-growing of the flesh, called *Parotis*, which grew out of a womans thigh, weighing five pound.

5. A Souldier was shot through in the breast to the left shoulder with a two forked Arrow, so that the head stuck fast in the bone, the which I drew forth with my two fingers, and poured *Kiss* into the wound, and so he was healed.

6. A Physitian being astonied with a clap of Thunder and Lightning, so that he seemed to be sick of the (*Apoplexia*) or of the disease which they call *Syderacio*, and of us, blastings or

E e c taking,

taking, was restored to his former health with *Oleum auri in aqua Melissa*.

7. A young man which for three yeares had on his chin a great outward swelling or imposthume, with the often chewing of the hearb called *Perficarie*, was cured:

8. I cured hard imposthumes, swellings, and crustie ulcers, and stinkings in the nostrills, with our *Medicamentum mundificativum*, and with our *Emplastrum Stripticum*.

9. A woman who was in manner consumed with the French Pox, was cured with a drink or potion of *Essentia Melissa*, and she lived eight yeares after.

10. One had his stomach swolne and standing out bigger then a Pomegranate, and that without any paine, whom I cured with a drink or potion of oyle of Vitriol.

11. A boy of fifteen yeares old, falling down a stone staires, had his arme and leg benumbed and voided of moving, whose neck with the hinder part of the head, and all the back bone I annointed with this unguent.

R. Of the fat of a Fox, \mathfrak{z} . ii. Oyle of the earth-wormes, \mathfrak{z} . i. *Oleum Philosophorum*, \mathfrak{z} . β . I mixed them together, and annointed therewith, and in short space no wound nor swelling appeared in him so hurt.

12. One after an Ague fell into such a dead sleep, that he felt not himself being pricked, nor could open his eyes, nor speak any thing; he was sick of the *Lethargi*, whom I cured with the oyle of salt.

13. A woman that gave a child suck, having her tearmes stayed long before, at the length the menstuous blood ran apace out of her breasts, whereupon when she felt no grief or pain, I healed her by extracting blood out of the veine of the foot called *Saphena*.

14. A boy having his finger eaten to the bone, with a disease called *Imperigo* or *Lichen*, I cured in short time with the oyle of Lead.

15. In a place where the bones were cankered and consumed, with good successe I used *Quinta essentia serpentum*.

16. A young man had his thigh made filthy with red pushes of the bignesse of Grommell seed, which I cured with the water of *Tartar* and *Triacle*.

17. The

17. The growing out of the flesh in the fundament, as also *Ani Rhagades*, which are certain clefts or chops in the flesh, I cured by the taking away of those fleshaie parts by incision with *Filum Arcenicale*, and by the unction of *Olenm Saturni*.

18. One that spit bloud, I cured by giving him one scruple of *Laudanum Precipitatum*, in the water of Plantaine, and outwardly I applied a linnen cloth to his brest, dipped in the decoction of the bark of the roots of Henbane.

19. One had two Pusshes, as it were warts upon the yard, which he got by dealing with an unclean woman, so that for six moneths he was forsaken of all Physitians as uncureable, the which I cured, by giving him *Essentia Mercurialis*, and then mixed the oyle of Vitriol, with *Aqua sophia*, and laid it on warm with a suppository four daies.

20. One fifty yeares old, after he was healed of the French Pox, had every moneth the flux of the Emeroides breaking and flowing out as fast as the Termes do in a woman, whom I cured by purging him, first with *Pillula Pestilenciales Ruffi* mixed with our *Essentia Mercurialis*, afterward he drank oftentimes *Aurum Diaphoreticum*, but last of all, by giving him *Crocus Martis* in drink, he was perfectly cured.

21. A Goldsmith of *Stunburg*, had his skull perished unto the innermost skin, or pellicle, which they call *Meninx tenuis*, which also swelled up, whom I cured by opening the skull, and by purging the skin or pellicle, as it commonly falleth out in the wounds of the head, with *Unguentum Fuscum*, and afterward with *Balsamum Hiperici*, and with the floures of hearbs appropriate for the head, applied to the place, painted in form of a plaister. But in the mean time he drank thrise every day of Vitriol, with the water of Basill and Lavender.

Note that this disease is called *Talparia* or *Talpa*.

22. A girle of the age of fifteen yeares, before she had her floures, was very sore sick, whom I cured with the oyle of Camomill, in the water of *Melissa* and *Valerian*.

23. I cured a woman that for thirty yeares had a Canker in her brest, by giving her *Essentia Mercurialis* with the water of Plantaine.

24. A boy had his face and stones swollen, whom I cured with the extraction of *Rhabarbe*.

25. One *Jonas*, falling in love with one *Sabian*, fell besides himself, whom I helped by giving him in drink, *Lapidem, sive calculum microcosmi*.

26. The daughter of one *Oliver*, being very pale did greedily eat small stones, chaulk, lime, dust, and such like, (as they commonly do which have the longing sicknesse called *Pica* or *Malachia*) through the loathing of the stomach, whom I cured by purging her with *Essentia Mercurialis*, for the first vomite, afterwards for certaine daies I gave her oyle of Vitriol to drink with the water of mint.

27. One was sick of the Lowfie evill called (*Pthiriasis*) whom I cured with these Pills.

R. *Essentia Mercurialis*, ʒ. S. *Aloes Hepatica*, and *Mirrha*, ana ʒ. S. *Saffrana* half a scruple, make thereof pills with the oyle of *Staphisagria*, afterwards he drank a draught of the wine of *Centuarie* or *Persicaria*.

28. A boy of eighteen years old had a tooth drawn, and three moneths after a certain black bladder appeared in the place of the tooth, the which I daily annointed with the oyle of Vitriol, and so the bladder was taken away, and the new tooth appeared.

29. A young Gentlewoman, called *Ascania*, had great paine in her head, and over all her body, because she had not the due course of her termes, who after she had often vomited, the paine abated: but when she could not abide any longer to vomite, I cured her by drawing bloud out of the veine which is under the ball of the foot, and afterward the termes had their naturall course, and she was helped.

30. I often cured the falling-sicknesse with *Essentia Veratri nigri*, prepared after our order.

31. One that had the flux of bloud by meanes of an Arter that was cut, I helped with *Kist Stipticum*.

32. A Knight being in an assembly was suddenly astonied, and diseased over all his body, as if he had had the *Apoplexie*, whom I cured by annointing the hinder part of his head with *Balsamum Helenii*, and *Essentia Mercurialis*.

33. A man of the country being stung with a Viper or Adder, fell presently into a cold sweat, to the great danger of his life, who was restored to his health presently by drinking *Theriaca nostra* with strong wine.

34. A woman who had not her naturall courses, was troubled with a very sore Cough: the which I cured by opening the vein beneath the ball of the foot.

35. A fat drunken Taverner was in danger of his life by a surfet, who was restored to his health by letting of blood.

36. A woman called *Sabina*, had a long time the flux of the belly, by reason of the loosenesse of the stomach, the which I cured by giving her oyle of Vitriol with Conserve of *Anthos*.

37. A man that was wounded in the pellicle or tunicle of the heart, was cured with *Essentia solis*.

38. A young man being vexed with a continuall and violent cough, I cured by giving him oftentimes the juice of horehound with our Oximell, and after that he voided a worme upward and was helped.

39. A young child had after a sicknesse, a swelling in his breast, by reason of the abundance of humours, the which I cured onely with *Theriaca nostra*.

40. A certaine man had a disease called *Carcinomate*, or *Gangrena*, the which was cured with *Oleum Veneris*.

41. A certaine woman was so troubled with a disease in her secret parts, that what moist or liquid meats she did eat, presently she vomited againe, the which was cured with *Oleum Margaritarum*.

42. One *Elingus* had a great pain in his stomach, the which was cured with *Essentia Mercurialis Vomitoria*, the which shortly after vomited a peice of flesh, wherein was hid a worm.

43. One *Vermundus* was so troubled in his head and brain, that he staggered hither and thither, as though he had been drunk, whom I helped by giving him *Pillulas Pestilenciales*, with the which I mixed *Essentiam Mercuriatem*, that caused him to vomit a hundred and fifty worms.

44. A certaine man was sick of the spleen, whom I cured

red with *Crocus Martis*, in the water of *Tamaris*, and *Enula Campana*, and by outwardly applying *Balsamum gummi amniaci*.

45. One was troubled with a corrosion or gnawing of the intrals, whom I cured by ministring unto him *Flores Veneris*, in Wormwood-wine.

46. One was troubled with paines in the stomach through weaknesse, who took *Oleum salis* in his drink, and caused him to have many seeges or stools, and so was restored to his health, as we have written in our book called *Parastenasticon*.

47. A man that was troubled with the head-ach, I purged by the nostrills, casting in the juice of *Ciclaminnus* with a syringe.

48. Against the falling-sicknesse I gave often to drink the juice of the hearb called *Lanceola*, the which is called *Herba vernalis*, or the lesse Plantaine, with an empty stomach, for space of thirty daies, mixing it with the extraction of the shaving of Ivorie, and the blood of a Pigeon, (for the man, the male, for the woman, the female) in the *Essence* or oyle of *Craneum Humanum*.

49. In diseases of the eyes termed *Catharacta* or *stilicidium*, and called in the Greek *Epiphora*, and in swellings and paines of the eyes, I have used *Medicamentum sive Collicium nostrum*, made of *Tutia Magistralis*, wherewith we did not onely cure watering eyes, but also the great pain of the eye-lids, and also where there was flesh growing over the sight of the eye, that it seemed to be past the cure of those common Physitians that professe to be skilfull in the eyes.

50. A certaine disease called *Polipus*, the which is a stinking in the nose, I cured with the oyle of Vitrioll, and the water of wax.

51. One falling from a high place pissed blood, the which in short space I cured, giving him to drink one drachm of a powder of our invention with three ounces of the flowers of *Tilia*.

52. In the great scab I have often used this unguent, made of Mercury mortified, two drachms, Ceruse, one ounce, *Euphorbium*,

phorbium, one drachm, *Staphisagire*, *Litarge*, *Sanders*, ana half an ounce, mix them altogether with as much grease of a red hogg as will suffice.

53. A certain man being long sick of the Pox, had two tumours and an ulcer in his nose, at the which every day there came forth great quantity of stinking and filthy matter, in whose nose I cast this decoction with a siringe.

R. Honey, four ounces, the juice of *Calendine*, common Salt prepared, two ounces, *Aloes* washed half an ounce, mix them together. Inwardly he was purged with *Oleum Mercurii*.

54. In hard and knotty *Imposthumes* of the Goute, I used *Amoniacum*, dissolved in Vinegar, mixed with the oyle of Turpentine; also oyle of Christall onely disperfeth and consumeth those knots, as I have oftentimes proved, or Christall calcined with the oyle of Turpentine, also the oyle of Salt doth the same.

55. In curing of paines in the mouth of the Stomack, intrals, and belly, I used the water of the flowers of Camomill, ʒ. iii. Honey of Roses, ʒ. i.

56. One *Johannes Baptista* a faire young man was infected with the Pox two yeares through the filthy sin of the *Sodomites*, so that there grew a peice of flesh in the inward part of the neck of the great gut, with such extream paine, that he was almost dead, whom I cured by sweating many daies, with a Malmagie made of *Mercury* and *Jupiter*, and opening his Fundament with an instrument called *Specillum Ossicularium*, and laying an oyle of Vitrioll upon the said superfluous flesh, and afterward I cured that flesh eaten away, with a Suppository Incarnative.

57. One called *Gallenus* had lost his speech by meanes of a hole that he had in the pallate of his mouth coming of the Pox, the which I cured with *Mercurius Dulcis Diaphoreticus*, cast in by a siringe, and so the flesh grew againe and was made whole.

58. One was troubled with great burning of the Urine, the which I helped in this order.

R. Dry-Roses, *Pug. semis*, Lin-seed, the seed of Cucumber, Gourdes,

Gourds, Melons, Mallows, Pussane, Populeon, ana 3. ii. of the fruit of *Alkakengi*, numero x. fair water ſb i. ſb. make thereof a decoction according to Art, then ſtrein it, and put there-to *Trochifcorum Alkakengi*, 3 ſb. white ſugar, 3 ii. Camphire 3 i. mix them, and caſt it into the yeard with a ſiringe or other inſtrument.

59. One being ſick of a Ptifick, which is an ulceration of the lungs, with a conſumption of all the whole body, the which he took by the infection of his own wife, I cured with the oyle of *Perrelles*.

60. A certain woman had the courſe of her tearms ſo long, that many times ſhe was ready to give up the ghoſt, whom I cured with the oyle of Vitriol in Plantain water, and 3 i. of *Carniola*.

61. Puſtulaes or Wheals in all parts of the bodie, and eſpecially in the head coming of the Pox, I cured onely with the Potion of *Lignum vite*, or *Guaiaicum*, and his purgative Salt, without any other outward Medicine.

62. A Fiſtula being between the Teſticles and fundament of acertain man troubled with the Pox, I healed by applying *Oleum Arſenicale fixum*.

63. A *Hernia* or *Rupter* which ſome call *Ramex*, in the which the bowels fall into the coddſ, I cured by the Extraction of white Sanicle digeſted in bread, and afterward taken in drink, keeping up the gut or Intrals with a truſs made fit for the purpoſe, and laying upon the place offended, the Feſſes that remained of the Extraction.

64. Intolerable pains in the legs, *Ex morbo Venereo*, I cured with the oyle of *Lignum vite*, mixt with old Triacle.

65. A certain maiden through want of her monethly ſickneſſe was ſo vexed, that ſometime thrice a day ſhee ſeemed to bee haunted with an evill ſpirit, whom I preſently cured with the Extraction of *Rhabarb*, with the ſpirit of Tartar in drink with the water of *Meliſſa arthemifſi* and *Pulegii*, in *Oleo vitrioli*.

66. Pains in the teeth I cured by the juyce of Night-ſhade, and *Perſearia* made warm in a Gargarifm burying the hearbs afterward in a dunghill.

67. I prepared a powder of the aſhes of Roſemary, the which

which maketh the yellow teeth white, and healeth tumours in the Gums very quickly without blood.

68. In tumours of the Uvula, Gums, and Jawes, I have used *Oleum Vitrioli*, in water of *Persicaria*.

69. In tumours of *Scrophulaes*, or hard Imposthumes of the breasts, I have used the oyle of Turpentine mixed with Mistletoe of the Oake in form of an Unguent.

70. At *Ingolstadt* a citie of *Germanie*, a certain man had the consumption of the Lungs, whom I cured with the Extraction of *Consolida major* in bread.

71. A certain woman, the which after child-birth was not well purged of her tearms, presently fell beside her self, with other grievous pains in her breast, and reins of the back, whom I helped onely with the essence of *Antimonie*.

72. A maiden of ten years old, after bathing her self, fell into an Apoplexie, which proceeded of the Flux of gross humours into the vessels, and into the parts of the head, wherein consisteth the feeling and moving of the whole bodie, yet she snorted much in her sleep, and trembled all over her bodie, whom I cured with *Oleum cranii humani*, giving it with the spirit of Vitriol in water of Lavender.

73. A young sucking childe had his palate and lips full of Pustulaes, or wheals, called *Aphtas*, whom I cured by bathing them with a linnen cloth wet in this water.

R. Consolida majoris & minoris, ana, one handfull, White wine, *℥ss*. boil them together, and put thereto *Sal Gemma*, *℥ii*. clarified honey, *℥ii*. and make thereof a mixture.

74. A certain woman, who wanted her natural courses, was thereby so tormented, that shee abhorred all men, yea, her very companions, whom I cured by opening the inward vein of the arm, because I could not find the vein of the leg called *Saphena*.

75. A man of threescore years, being full of melancholie humours, had crustie scabs over all his bodie, the which I cured with this Medicine: *R. The juyce of Plantain, Semperivivi*, and Nightshade, *ana: Oleum Lithargirii*, as much as will suffice, make thereof an Unguent wherewith thou shalt annoint all the parts of the bodie.

76. One was troubled with a distillation or Cataract of the eyes, whom I cured in this order. *R. Tutia* prepared, and put into a fine linnen cloth, and dip or wet it well in *Vino cretico*, wherewith wash the eyes oftentimes, and they shall be helped.

77. A certain woman after child-birth was troubled with great pain and chops in her breast, which I cured washing them often with wine mixt with *Oleum Saturni*, and afterward the child did suck.

78. A young maiden being troubled with a grievous vomiting, that she could neither retain meat nor drink that shee took, the Intrals moreover swelled exceedingly, whom I cured by applying a plaister of the leaven of bread with the juyce of Mint.

79. A certain woman that three moneths after shee was conceived, feared abortion, or birth of her child before the time, whom I cured with the Extraction of *Rhabarb* with the spirit of Tartar, and afterward shee drunke oftentimes *Essentia Melisse* with *Oleum Salis*.

80. One *Gotius* had a bone out of joynt for three dayes, which afterward swelled marvellously, the which swelling I helped with *Oleo Verbasci* and *Prunella*, otherwise *Primula*, with the juyce of *Camomilla*, and *Agrimonie*, and *Oleum Petroleum*, these being mixed together warm, I annointed the place being grieved, and so the bone was restored to his place again; then afterward to strengthen and comfort the joynts, I used the said Unguent mixed with Missetoe of the Oak, and *Consolida major*, untill the cure was perfectly done.

81. A woman being almost dead of the Collick, I cured with the red oyle of Vitriol, drunk in Anniseed water, and a while after that potion, she voided a worm and was cured.

82. A certain man called *Bartholomew*, having carnal companie with his wife, could void no sperm at his yeard, but onely winde, the which by often using of *Oleum Vitrioli* with the spirit of Tartar in distilled wine, and afterward the Extraction of *Satirion* he performed the act very well.

83. A child of ten years old was troubled with a stone in the bottome of his yeard, the which I cured by giving him

Oleum

Oleum vitrioli to drinke in *Aqua Aqualia*, and then I applyed outwardly *Oleo cancerorum* with the oyle of Turpentine, and so within one houres space the stone came forth, and he was helped.

84. A woman of twenty yeares old being married could have no children, who by the use of taking the Extraction of *Satirion*, shee conceived, and within nine moneths she had a strong child, but least that after her child-birth shee should become barren again, and dried away with a leanness, I gave her to drinke *Oleum Margaritarum* with *Romane coleworts*.

85. A certain woman being troubled with great abundance of her naturall sicknesse, had great swelling and pains in her hands and feet, and fell many times into a swoon, whom I cured by taking often the Extraction of *Rhabarb.*

86. To cause nurses to have abundance of milk, I have taken the fresh branches or tops of fennell, and boyled them in water or wine, and given it to drinke at dinner or supper, and at all times, for it greatly augmenteth the milk.

87. One had in the arme-pit a sanguine Imposthume, upon the which Imposthume, I applied a linnen cloth wet in mans bloud being warm, and so in short time he recovered his health, not without great admiration.

88. One called *Ambrose*, while he yawned, suddenly the lower jaw remained with great grief and pain, whom I cured with the decoction of *Cammomil*, *Verbascum Perforat.* and such like, as before in Number 80.

89 One was troubled three years with a disines in the head, whom I cured within a moneth by drinking *Oleum vitrioli* in *Betonie* water.

90. A man being vehemently troubled a years space with pains in the head, I cured onely by opening of the skull, and in the same manner I cured the trembling of the brain, taking therewithall, *Oleum salis* in water of Basil.

91. A certain maid for want of her monethly sickness, was swollen all the bodie over, and had red Pustulaes, which alwaies at certain houres of the day appeared seven times, and vanished away with great pain of the stomach and swooning, whom I cured giving her in drinke *Essentia Splenis*, extracted

tracted out of the spleen of an oxe in the water of *Melissa*, *Artemesia*, & *Pulegii*.

92. I helped one of the Plurisie, by drawing away bloud of the inward vein of the arm one that side, giving him also in drinke *Spiritus Tartari*, in *Aqua Melissa*, and annointing the outward part pained with oyle of the Mouse of the Mountain.

93. A certain woman having a corroding Ulcer in the left breast with great paines, by meanes that she had not her naturall sicknesse, she had also in the right breast, neck, and armpit, certain kernels, and hard tumours, and chiefly the left arme was astonied or taken, to whom I gave sundry times a purgation of the extraction of *Rhæbarbe*, and the oil of Gold, by the space of a moneth, outwardly I washed the breast with the decoction of the roots of *Celandine* in Wine; also I laid thereon pleggets wet with *Oleum Veneris*, mixt with Honey, and rolled it, and afterward I laid it on our common *Opodeltoche*, and so she was perfectly cured.

94. One *Rosina* was troubled with a quartane Ague the space of twelve moneths, with induration and swelling of the Spleen, whereof she fell into a kind of dropsie, which is called *Ascitem*, the which I purged, first with *Essentia*, and *Trochiscis Alhandali* & *Serapionis*; the second day I commanded her, that she should lick in *Diacubebe* for the space of a moneth.

95. One had a hard swelling in the flesh of his leg, caused of *Morbus Hispanicus*, whom I cured with *Oleum Antimoni* 3 ounces, *Mercury* mortified according to our order one drachm mixt into an Unguent.

96. A noble woman was troubled with *Empiema*, the which is a spitting forth of filthy matter, whom I cured with *Oleum Sulphuris* drunk in water of *Ciclaminus*, *Melissa*, and *Betonie*.

97. In greivous pains of the joynts, I have used *Oleum Vitrioli* in water of Turpentine, or water of Wormwood.

98. A Preist was troubled with the running Gout, and with great pain in his Kidneyes, whom I cured onely with oyle of Turpentine according to our order.

99. A certain Queen, through the retention of her Menstrues,

strues, had her tongue so inflamed and swollen, that she could not speak, and had a lameness throughout the whole body, and also fell besides her self, whom I cured by drawing blood from the vein called *Saphena*.

100. A child of twelve yeares old, had suddenly a great swelling in his head, the which was soft, whom I cured in four dayes with this Medicine: *R.* Oil of Camomill, *Tapsi Barbati*, *Hypericon*, and mix them, and therewith annoint the tumour.

101. A young man that was troubled with *Spasmus Caninus*, so that his mouth was drawn awry, I cured by annointing the reines of the back with *Balsamum Helenii & Hedera*, and by little and little drawing the place being awry, to his form with the gentle rubbing of my hand: Moreover, I gave him in his drink *Oleum salis*.

102. One had an Imposthume behind his eare, the which I cured in purging him with our *Essentia Mercurialis*, and applying our *Apodelta*.

103. I cured the inflation and hardness of the Spleen, with my plaister made of gums, and *Oleum Philosophorum*, with the juyce of *Ciclaminus*.

104. A certain woman being awake, was vexed with *Lithargia*, so that her eyes were alwayes shut, and if any had called her, she could scarce open her eyes, and no man could understand what she said, nor yet answer any man, the which woman was brought to her perfect health, onely by the use of *Oleum Vitrioli*.

105. A noble man in *Carinthia* was sick of the Plague, whom I cured by giving him every morning *Electuarium Juniperorum*, wherewith I mixed one scruple of oyle of *Vitrioli*.

106. A Prince in *Germany* that was troubled with the Frenzie, by reason of a sharp Fever, whom I cured with giving him five grains of *Laudanum nostrum*, which expelled the Fever, and caused him to sleep six houres afterward.

107. A Gentlewoman of name was troubled with the suffocation of the Matrix, whom I cured with *specifico nostro corticis ficus*, being laid upon hot coals, and taking the fume thereof at the lower parts, and presently she was helped.

108. A

108. A Lawyer of *Augusta* was long sick of the Collick, and was forsaken of other Physitians, whom I cured, by giving him *Laudanum nostrum*.

109. A Barber of *Argentine* Was greatly troubled with the head-ache, to whom I gave the oil of sweet Majoram to smell, and put a drop thereof into both eares, and as soon as it was done he was helped.

110. A certain woman at *Colmaria*, was troubled with the Falling sicknesse, in whose nose I put the oyle of *Gargates*, and within a little while after she recovered again, then I purged her with *Ellebero nostro*, and the next day I gave her certain drops of the oyle of *Cranci humani*, who afterward was troubled no more.

111. A certain Baron was fore infected with *Morbus Hispanicus*, and miserably annoiuted with *Vigoes Unguent*, and left off the school Doctors, whom I first purged with our *Specificum Torpetum*, and then I gave him *Oleum solis & margaritarum*, in *aqua guaiaci rectificat*. and so he was perfectly cured.

112. Many that were troubled with the Quartain Fever, I have cured with our *Turpeto*, and also those that had the Pestilence and Plurisie.

113. A certain man of fiftie years old was vexed with a cramp, that his head and neck was drawn down to his breast, and could not lift nor stir it, unto whom I applyed *Arcanum Magnetis*, & *Oleum salis*, and so he was cured.

114. One was troubled with a Palsie, whom I cured onely with the Essence of *Cheri*, drawn with the Spirit of Wine.

The End of the Experiments of Philip Theophrastus Paracelsus, a most Excellent Doctor of the one and the other Physick, injoyn thereto the praise of Jesus Christ, and farewell.

B. G. L. P. Penotus Londrada a portu sanctæ Mariæ Aquitanus, greeting.

I Thought good (gentle Reader) to publish and make thee partaker of these four particular things, which if at the first sight they shall not seem to agree with thy work and Practise, thou must remember to impute that unto thine Error and Ignorance, for a light Error doth mar a whole Work, which thou must amend by reading of Philosophers Books. For which cause the sayings of Philosophers are much and long to be searched, examined, and thought upon, before thou canst get out the hidden meanings of them. If thou in reading Philosophers Books play the Sluggard, then thou canst never bee perfect in preparing thy matters, and therefore I might not by the Authoritie of the laws of Philosophie, interpret all things openly, word for word to thee. Some things are to bee left for Industrious wits, wherein to exercise themselves by studying and searching. Notwithstanding, if thou bee not unthankfull, all these things shall be opened and declared unto thee in my Gallia portu, where very many workings hitherto known of few, shall faithfully be set forth. In the mean season, know thou, that I am not the deviser of these particular things, for some of them I had of gift, and some other for money and reward came to my hands. To thee I give them freely, which use well. Farewell.

*A Treatise of certaine Particulars, whereof the first
treateth of the preparation of the Markasite of Lead, as
well for the transmutation of Metals, as for the alte-
ration of Mans body, &c.*

THe Philosophers *Saturn*, is properly the Markasite of lead, and indeed doth excell *Sol* and *Luna*, insomuch that *Raymond* saith, that in this inferior world, there is no greater secret then that which consisteth in the Markasite of Lead, insomuch that they which have thoroughly sought out the force and nature of it, have bound themselves together by oath never to utter those secrets of nature unto the end of their lives. For so much as his operation is of such kind, as truely it hath many and sundry uses, which being duely prepared, doth not onely alter and change the filthy and corrupt humours of our bodies, but also can change and transmute by sundry experiments, *Luna* into *Sol*.

Take of the Minerall Markasite of Lead, xii. pound, and grind it into fine powder upon a Marble stone, as they grind colours with Vinegar: being well ground and tempered, put it into a strong glasse, and put thereon a good quantity of distilled Vinegar, and stir it well with a stick, and so let it stand in *Balneo Maria*: then set thereon a blind head, and there let it stand eight daies together, stirring and moving it every day six or seven times, then let it coole, and the Vinegar will be of a yellowish colour, the which ye shall poure forth into another glasse, taking heed that ye stir not the feces: then put thereon more Vinegar, and stir it well with a stick, and set on the blind head, and set it in *Balneo Maria* other eight daies, as yee did afore, then poure forth the Vinegar being coloured into the other glasse. And this order ye shall use so long, untill you see the Vinegar no more coloured, for at the last the feces will remaine in a white masse, like white earth.

Distillation of the coloured Vinegar.

Then take all that Vinegar being coloured, and distill it in *Balneo* untill it will drop no more, and there let thy cucurbit stand three daies with the feces, that it may drie well, then take it forth, and thou shalt find in the bottome of the glasse a white matter, the which take out, for in that whitenesse the rednesse of the Markasite is hidden, which being prepared, availeth much to make *Aquam Philosophicum*, that they call *ardentem*.

The preparation of the Feces.

Take the white Feces or matter, and put it into a distilling vessell with a great recipient very well luted, that the spirits go not forth, and set it in the hot ashes, and give it a gentle fire, and then increase it according to art a day or two, and there will come forth, first a white water, and then a red or golden yellow oyle, the which is to be kept close with great care.

The Feces to be taken againe.

Then take those Feces, and set them in a calcining furnace eight daies: then take them forth and grind them finely, and put them in a glasse with a good quantity of distilled Vinegar, and stir them well together; that being done, set it againe in *Balneo* eight daies together, and stir it every day seven or eight times, the more the better, then let it wax cold and settle, and pour away the clear part from the Feces; but take heed that ye stir not the dreggs or bottome. Then pour on fresh Vinegar, and set it in *Balneo* againe, and do as ye did before, and then pour away the Vinegar againe, and cast away the Feces, for they are nothing worth.

The distillation of the Vinegar.

Then take the Vinegar which you reserved, and distill it

Ggg

with

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with a gentle fire, and in the bottome thou shalt find a salt, in the which remaineth all the force and strength. Then calcine the said salt againe in a reverberatory, four and twenty houres with a great fire, then take it forth, and put it in the the glasse wherein it was before, and put thereon fresh Vinegar, and set it in *Balneo*. And this thou shalt do so often untill the salt leave no feces in the bottome: that being done, distill thy Vinegar as at the first, and thou shalt find it prepared, liquid, and clear as Christall.

Conjunctio spiritus corporis, scilicet olei & salis.

Take the aforesaid salt, and grind it upon a stone, dropping thereon his red oyle by little and little: that being done, put it into a cucurbit luted with *Hermes* seal, and so set it upon a trevet, in an *Athanor* twenty daies, and it will be fixed into a red stone, so that ye have the true government of the fire. Then take it forth, and grind it upon a stone, and according to the weight put thereunto as many *Letones* of the *Calex* of fine Gold, and upon all these put on asmuch of the white water which ye distilled before the red oyle, as all the whole doth weigh, and close it up with *Hermes* seal, and set it in ashes in an *Athanor* with a soft fire untill it be fixed, but after it be fixed, there will appear many colours, the which will turn into perfect oyle and true *Elixir*. Rejoyce in this, but before ye begin the work, consider of it and pray.

The second particular that is called Torpetum, five Diaphoreticum minerale, purging without loathsomenesse or difficulty, helping the Plurisie, the Plague, and especially the French Pox.

Take *Leones à Dracone repurgatissimi* one part, *aquile mineralis repurgatissime* twelve parts, mix them together according to Art, then put them into a cucurbit of glasse, and put thereon twice so much of the liquor of red *Colcathor* without flegme as the matter weigheth, and then nourish it in warm sand with a gentle fire three daies, taking heed, that the matter ascend
not

not into the head. That being done, distill it, that the feces may remain dry, then increase thy fire, that the sand and glasse may be red hot the space of three houres: then let it wax cold, and take out the matter, and beat it finely, and wash it with fair distilled water, untill it have lost his sharpnesse, and that thou shalt do divers times till it be well purged: then dry it, and put it into a glasse, and put thereunto the spirit of wine that it may be covered three fingers high, and set it on a fire, and thus thou shalt doe three times, and then hast thou without any doubt a greater secret to heal his proper disease, so that within six dayes he shall be quite whole: the dose is about five graines in conserve of Roses, drunk with wine or *Saccaro Rosato*, aswell in the morning, as at night when he goeth to bed, and let the patient sweat thereon two houres at each time. It is a most soveraigne medicine against all contractions, and you use it, as afore, according to the nature of the disease. But the Patient must use it six daies. If there appear any pustulaes, ye shall cure them by touching them with oyle of Sulphur. Moreover those that have the dropsie, or such like moist diseases in the body are cured by giving them six grains, in water of *Carduus Benedictus*, letting them sweat thereon as is aforesaid, and keeping the order as is afore set down. Against the Plurisie, ye shall give four graines in the said water. And against the Plague in Rose-vinegar. Against the Falling-sicknesse with water of black Cherries or Pionie. Furthermore, if any have had the same disease by nature, ye shall give them every day a little pill in *Aqua Pionia*, putting thereon six drops of the spirit of Vitrioll. If I would shew or expresse all the virtues, I should write a book thereof, but that which remaineth I will shew more at large in my book called *Portus Gasconicus*, with the order to draw the spirit of wine.

The third particular called Laudanum Anodinum, the which is most excellent of all other secrets in asswaging griefs and paines in divers diseases.

TAKE *Liquoris aqua inexpertis & inspissati* ʒ. ii. and put there- to the spirit of wine, and set it in *Balneo* to digest, untill it

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have drawn away the Tincture: then pour it forth into a cleane vessell, and put on more, and so set it to digest againe, so long as it will give any Tincture or colour. Then take the gumme of Henbane dried in the sunne ʒ. i. and draw away his tincture with the spirit of wine, as thou diddest out of the liquor aforesaid, then take *Dianber*, ʒ. ii. and likewise draw away his Tincture with the spirit of wine, and keep it very close untill such time as I shall shew thee: then take *Momia*, ʒ. β. and draw away his tincture with the spirit of wine, and when thou hast done, mix it with the other, then take *Crocus Orientalis*, three drachms, and draw forth his tincture, and mix it with the rest, and every day stir it, and keep it in a warm place close stopped fifteen daies; that being done, distill it in *Balneo*, and there will remaine a little matter in the bottome, then put thereto a little of the Tincture of *Dianbra*, the which ye reserved afore, and so let it stand in digestion untill it be thick, stirring it three or four times a day, untill the smell of the liquor be in a manner consumed, the which will be in six weeks. Then take these that follow, the liquor of *Corrall*, cleare *Amber*, or *Succinum*, of each ʒ. i. *Unicornes-horn*, six graines, *Magisterium Perlarum*, one scruple, *Ossis de corde Cervi*, half a scruple, *Aurum Potabile*, or his Tincture, half a drachm. All these being finely beaten and mixed in a stone or glasse mortar, with the spirit of *Dianber*, put in with the residue being thick, and so stirring it sundrie daies afterward, distill all the spirit of wine away, then put thereon the residue of the spirit of *Dianbra*, and when it is almost dry, put thereto *Olei Succini*, *Olei Maci & Cinamoni*, of each about one scruple. Then take one part, and reserve it for women without musk, for it hurteth them. But to the other part, for men, put in half a scruple of the extraction of Musk, made with the spirit of wine, and set it in a warm place that it may dry, and so keep it to thy use. Ye may give it in form of Pills, or dissolve it in some convenient liquor, the Dose, three graines, or six graines for those that are of strong nature. It comforteth much against the Collick, the Frensie, hot Fevers, *Arthritide*, *Podagra*, the weakness of the Stomack, the Yex, and comforteth against vomiting, provoketh sleep. Against the falling sicknesse, ye shall give

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give three graines with the spirit of Vitrioll and *Essentia Camphora* that is drawn with oyle of sweet Almonds, the which is made in this order.

The order to draw the Essence of Camphor.

Take *Camphor*, one drachm, oyle of sweet Almonds, half an ounce, macerate them in the Sun, or in *Balneo*, or in a dry warm furnace four and twenty houres, then draw forth his Tincture or essence with the spirit of wine, and put thereto one drachm of *Landanum*, and two drachms of the spirit of Vitrioll, and six ounces of the water of pionic flours, and stir them together, and give thereof one spoonfull at the time of the fit. It is almost excellent remedy against all uncurable diseases.

The fourth specificum called Panchimagogon, the which doth purge in small dose all noisome spirits that are mingled with the humours.

Take *Specierum Diarrhodon abbatis*, \mathfrak{z} . ii. and draw forth the Tincture with the spirit of wine, and keep it by it self, afterward take the Pulpe of *Colocinthides*, \mathfrak{z} . vii. *Turbit*, \mathfrak{z} . v. *Agarici*, \mathfrak{z} . i. β . *Helebori nigri*, \mathfrak{z} . vii. *Diagridii*, \mathfrak{z} . vi. *Foliorum sene*, \mathfrak{z} . iii. *Rhabarbari*, \mathfrak{z} . ii. *Elateri*, \mathfrak{z} . β . Beat them, and mix them together, and put thereon Cinamon-water, the which is made in this order. Cinamon l. i. stamp it grossly, then infuse it in white wine four and twenty houres close stopped, then distill it with a gentle fire being close luted, for with this Cinamon-water, or spirit of wine, thou maiest draw forth the Tincture of all the aforesaid druggs. Alwaies provided, that ye keep them a moneth in a warm place to macerate, stirring them three or four times in a day, and at the end of the moneth pour forth the liquor, and put the feces into a Retort, and distill forth the oyle and water, the oyle ye shall rectifie and reserve. The Feces that remaine ye shall calcine, and make thereof a salt, the which ye shall put to the oyle that ye rectified.

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rectified. Then take that liquor which ye reserved first, and distill it in *Balneo*, and in the bottome there will remain a matter thick like honic. Then take the tincture of *Diachodon Abbatis*, and pour it upon that thick matter, and stop well thy glasse, and set it in a warm place eight dayes, stirring it every day. That being done, draw away the spirit in *Balneo*, until it remain thick like honey, unto the which ye shall put his oyle that ye distilled, mix them, and let them digest, untill it be so thick that ye may make thereof Pills, the which yee may do so soon as it feeleth the cold, for in the cold it will wax hard, and in heat it will waxe liquid; the Dose is from one scruple to two scruples, where there shall be need of purging, put in the powder of *Licorice*, for so it worketh without pain.

Four principall Diseases whereunto almost all other Diseases may be referred.

THe Leprosie is the first, whose badges all manner of Ulcers doe bear, as Itch, scabs, *Alopecia*, scurffs, chops in the skin, foulness, the dead evill, and such like diseases.

To the Gout doth belong the collick, pain in the reines, *Orexes*, pain in the teeth, running gouts, painfull fluxes, pain of the head, *Cephalea*, and *Hemicrania*.

To the dropsie are referred all manner of Fevers, *Imposthumes*, the Jaundies, and evill digestion.

To the Falling Sicknesse belongeth *Catharrs*, beating of the heart, cramps, giddiness of the head, *Apoplexies*, and Suffocation of the Matrix.

If any of the principall of these Diseases be healed, all the other inferiour be also cured.

For the cure of the Gout three things are required, that is, resolving, mitigating, and strengthening.

Wherefore, if thou be of any quick judgement, the four particulars before set down are sufficient for thee.

The chiefeft point of health consisteth in this, not to fill thy self with meat, nor to be slow in labour.

Bernardus

Bernardus G. Penotus Landrada à Portu S. Mariæ Aquitanus unto the singular learned man John Aquila, the hammer of the Ethnicks, wisheth much health.

Not onely in these our dayes (friend John) but also in the old time amongst the learned, this Proverb hath taken place, *That Ignorance is the mother of marvelling*: Who in these dayes would not marvell to see men utterly void of all manner of learning, to be preferred before learned men, and such as are most skillfull in the Latine and Greek tongues, and those are to be imbraced of Kings and Princes, and rewarded with most liberall gifts, and most famous and learned men expert in all the tongues to be rejected and contemned? You, which excell in judgement and learning will answer, *That every perfect gift cometh down from the Father of light*. Therefore God doth in these latter daies stir up these Ideots and Empericks to stir up every Physitian, that he should rightly prepare his own Medicines with his own hands, and being so prepared, with sharp judgement apply them to their proper diseases, that the seed of the disease may be pulled up by the Roots, and not to commit it to an unskillfull cook. And therefore of necessity from hence must both the Theorick and the Practise, the reason and the work concur and joyn together, because judgement without practice is barren. The greatest number of them will answer, we know not your works and preparations which require so great and hard labour, we are now old and Doctors, we will not bee made yonglings, and Schollers again. If this answer might take place, the Jew, the Pope and the Turk would not change their superstitions, which notwithstanding we know to be most contrary to the sacred Scripture. But we sufficiently and daily prove by calcining, subliming, dissolving, purifying, distilling, congealing and fixing, by this most laudable Art of Alchymie, how the pure may be separated from the impure, and the corruptible from the incorruptible, and that which is venomous and deadly, be changed and made wholesome.

some and good; and as *Paracelsus* saith concerning this Art, we shall first consider that all things are created of God, for he created of nothing something, and that something is the seed of all things, and that seed worketh that effect hereunto ordained and appointed. All things notwithstanding are so created, that they shall come unto our hands, and begin to be in our power, but so as things not perfect, but to be made perfect, as things not finished, but to be finished. The matter in them truly is perfect, but the middle and last matters remain to be made perfect. As for example, God created Iron, Earth, and Clay, but not such as they should be, for the clay groweth, yet not like a Pot or other earthen Vessel: So he created Iron lying in a rude Masse, and hath given it so rude unto us, therefore we with our labour must make thereof shoos for horses, sythes, and spears. Even so is it in Physick, for that is also created of God, but not so that it should be utterly perfect, but as yet hidden under the earth, not purged from his unclean matter, but that which remaineth to be made perfect in it, is committed to the Chymist, that is, to the Physitian to be purged and cleansed. For herbs, trees, stones, and iron, and whatsoever is seen with the eyes is no true Medicine, but is rude and impure, wherein as yet the pure part lyeth hid. And therefore Alchymy teacheth to purge the Medicine, to dissolve it, and to separate things of contrary kinde from things of the same kinde, otherwise rotten things would be mingled with rotten, and the corrupt with the corrupt, and so conspire to one effect; so that of one disease many other should spring or arise. Briefly, every man loveth not that whereof he hath no understanding or knowledge, but flieth from it, contemneth it, and thinketh it not meet to be learned. The body onely, careth for that which is outward, but the mind worshippeth his God. By how much more the knowledge or understanding of any thing doth increase or grow, so much the more is the love of the same augmented. For all things consist in the true knowledge of them, and out of that springs all the good fruits that redound to knowledge. Knowledge also brings faith, for he that knoweth God, beginneth straightway

to put his trust in him. For such as every mans faith is, such is also his knowledge.

And contrariwise, he that doth otherwise work about nature, worketh like a Painter that painteth an Image, in the which is neither life nor strength, wherefore those which you call Empericks shall rise even before your faces, and take in hand and help grievous diseases, the cures whereof are impossible unto you, and you together with your consultations and reasonings shall be made laughing stocks. As lately *B. in Germanie* it happened of a certain noble and famous woman which was vexed with the pain of the Matrix. Some Physicians said it was the gravell and the stone, but an Emperick passing by, affirmed that it was neither the gravell nor the Stone, wherefore he commanded a Remedy to be prepared for the Matrix, the which being done, she was straightwayes healed. Oh what a rumour was raised by and by of him, stirring up others also to rumours and tales, saying, that her husband doth contemn us, that will rather use the advice and counsell of an Emperick then ours. Yea, and others that seemed wiser did finally regard him that would every hour use the help of an Emperick man most unlearned. Mark, I pray you (my friend *Aquilla*) how the enemies inflamed with envie go about to oppresse the truth: But at the last, will they, nill they, they shall be inforced to confesse that that cannot be denied. But you may object unto me, He that speaketh all, excludeth nothing. For there be many worthy learned men, Masters and Professors of Physick, that do not deny or refuse this Art. In the which number are those most excellent and singular Masters, and Doctors, *Petrus Severinus Danus* which hath written marvellous things of this Chymicall Art, that worthy and godly man *Michael Neander*, Professor of humanitie, *Theodorus Zuingerus* of *Basil*, a man practised in this Art, and also *Theodorus Bruckmannus* a Physician of *Cullen*, which both by word and deed daily exceleth with most deep judgement in these matters, whom I will never overpasse with silence.

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Hereafter followeth three Particular Treatises, the first of the Sulphur of Gold, and other Metals, then of Stones, and the Extraction of Corall.

R*Ecipe*, Purged and fine Gold made in plates, \bar{z} i. the powder of Pumice stone, \bar{z} iiii. lay them *Stratum Superstratum*, and reverberate it with dry wood five dayes and nights together, then take the powder and keep it in a glasse. Then melt the Gold again, and make it in plates, and lay it *Stratum superstratum* as yee did before, and that ye must doe untill the Gold have lost his yellow colour, after take all thy pouders together, and put it in a glasse with distilled Vinegar, and there let it remain untill the Vinegar be coloured yellow, then pour it forth, and put in more, and that thou shalt doe so often, untill the Vinegar be no more coloured, then vapour away the Vinegar, and thou shalt find an inpalpable powder in the bottome. If thou beest wise, look where thou madest an end, there begin, the like is of other metals. But they are not to be reverberated so long, you shall have of silver a blewish colour, of iron a reddish colour, of copper a darkish colour: There is drawn out of Corall a red tincture. All which things are to be corrected with the spirit of wine, being often poured thereon, there cannot be a shorter or profitabler way found out for this. Iron plates for one time are of force, but after the first Cimentation they serve no more. His tincture being rightly prepared is used instead of gold. If it be drawn out of the best steel, it will fixe the Mercurie of Saturn.

The Second Particular is of the marvellous preparation of the Markasite of Lead, tincting water, or other liquor into his red colour.

R*Ecipe*, Salt common prepared Vitrioll Romane, \mathfrak{a} na \mathfrak{ss} vii. set them in a fire of calcination ten houres, then take it forth, and beat it to powder, then put it into a stone pot unglased, and give it fire 15 hours according to Art, then will
distill

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distill forth both the oyle and the spirit together, the which ye shall rectifie in a Pelican, then being rectified, put thereunto the markasite of lead in powder, being in astrong cucurbit well luted, and then set it in ashes in a furnace, under the which ye shall set a burning lamp for the space of a moneth, and then the Markasite will dissolve into a red matter : afterward take common fountaine-water and pour thereon, then set it to dissolve in a moist place or Cellar, and the flower of the Markasite will turn like to a red Christall : the which take to thy work. It purgeth the Leprosie, bloud in Plurifies, the Plague, *Contractures*, the lungs and liver, the quantity of one peece in greatnesse, doth serve to dissolve the same.

The third particular, and the summe of the whole work.

R. *Album, Albius, Albo*, as much as ye will, *Aqua Solvens* six times as much, and set them in *Balneo* three daies, then take it forth, filter it and dry it : then againe dissolve it, and that do three times, being dry dissolve it by it self, of the which solution, take three parts *olei permanentis & incombustibilis* one part, *Aeris* four parts, shut thy vessell, and in that heat nourish it, and in few daies thou shalt have an vniversall medicine to expell all diseases. Rejoyce, and give praise unto Jesus Christ.

A Fragment out of the Theoricks of John Isacacus Hollandus.

Amongst all things that were created of God, water was the first, whereunto God joyned his proper earth, and of earth, whatsoever hath essence or life, hath his originall. Therefore there are two manifest elements, that is, Water, and Earth ; in which the two other lye hid, the Fire in the Earth, and the Aire in the Water : and they are so knit together, that they cannot be separated. Two of them are fixed, as the Earth and Fire, two are flying, as Water and Aire. Therefore every element doth participate within other elements. More-
H h h 2 over,

over, in every element are two other elements, one decaying, putrifying and combustible, the other eternall and incorruptible, as the heaven: besides, in these natures lieth hid another nature which is called by the name of stinking Pheces, which hinder and take away the strength of the rest, so as they have very little force or none, and thereby make the other elements stinking and subject to putrefaction. There is also two kinds of Waters, the one elementall, the other of rain and river-waters; as there is also two kinds of earths, one elementall, clear, shining, and white, the other black, stinking, and combustible. Like as also there be two Fires, one elementall and naturall, the other stinking and combustible; the like is also to be said of the aire. The base things are so mingled with the rest, that by and by they corrupt all things, so that nothing can continue long, for they bring death, and weaken all nature be it never so noble. This is to be understood of all things both vegetall, animall, and minerall. Therefore it is necessary by Art to separate the elementall nature from the corruptible, that the matter may be brought to a medicinall qualitie. There be three most subtile spirits in all things, that is, colour, taste, and smell, these fly away invisibly, the Philosophers call them wild spirits, because they are not fixible, yet the industry of the Artificer may fix them. They alwaies grow in the bodily substance untill they come to perfection and end. The hearb therefore is to be taken when it is fully grown, and take heed that you loose none of those three spirits, as the ignorant use to do with their putrifications and separations of elements. For none of those spirits consisteth of the three elementall elements: but God hath adorned elements with those three spirits, and of them the Fire is animall, the Water, aire elementall, and no man, but God can separate them asunder. But the water of the clouds may be separated from them. Also all the feces may be separated from them which are mingled with them, which are the stinking and corruptible elements, and the four elementall elements may be brought to a christalline shining: but these three elements, Fire, Aire, and Earth, are unseparable. My son, know this, that *Mercurie* is the first of all things, for before time there was water, *And the spirit of the*
Lord

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Lord rested upon the water; but what was that water; the water of the Clouds, or a moisture which might be poured out? No, but it was a dry dustie water, and God hath joyned his earth unto it which is his sulphur, and so the earth congealeth the water, and thereof sprung the four elements included in these two, by the will of God. Therefore *Mercurie* congealeth sulphur, and sulphur *Mercurie*; neither can one of these be without the other, as also they cannot be without their salt, which is the chiefeft meanes, by whose help nature ingendereth and bringeth forth all vegetals, minerals, and animals. Wherefore these three, *Mercury*, Salt, and Sulphur, cannot be one without another, for where the one is found, there the other are found also, neither is there any thing in nature wherein these three are not found: and of these three, whatsoever is in nature hath his originall, and are so mingled with the four elements, that they make one body, and the salt is drowned in the bottome of the elements, for it is necessary that the salt should keep them united by his sharpnesse and drinesse, notwithstanding it is a flying spirit, but because it sticketh in the bottome of the mixture, and is overcome of the fatnesse and combustible oyle, in which it is found: as the yolk within the white of the egg, and the combustible oyle liveth of earth with the salt and feces, and the salt is buried in the bottome of the feces of the combustible oyle and earth, but by great force of fire. These three spirits whereof we have spoken, are said first to be separated from the mixture of the elements, which is the soul of all things, or their Quintessence; which houldeth together the whole mixture of the elements; for when the spirits are gone out, then the mixture is dissolved by it self and divided, neither is there need of fire to expell the salt from the earth; when the elements are separated from the feces, then is the salt also separated with it. This salt is unknown to the ignorant. Therefore salt is the meanes between the grosse earthly parts, and the three flying spirits resting in the naturall heat, that is, the taste, moist smell, and colour: which three are the life, soule, and quintessence of every thing, neither can these three spirits be one without the other, as the Father, the Son, and the Holy Ghost are one, yet three persons.

Persons, and one is not without the other. The ignorant laugh, neither understand they these three spirits, when as they are tied to the grosse, earthly fixed parts, and are made subtile, and their salt is joyned and mingled with them, it must transform them altogether, and fix them into a Cristaline body, Diaphanes, and red of colour, whereof we will speak hereafter; he that knoweth not this salt, shall never bring any to passe in Art. The Philosophers call this salt a dry water, and a lively salt, but the ignorant thought they meant Mercurie, but the Philosophers called the three spirits Mercurie, and the earth Sulphur, which the ignorant understand not. Either of them cannot be without the other, neither is there any thing in nature, in which these three are not, and they are so mixed with the four elements, that they make one body and mixture. Whatsoever God hath created is in these three stones, wherefore all may be reduced into a Cristalline clearnesse by Art, given by God unto the Philosophers, for in the latter daies God will separate all the unclean feces and corruption that is in the elements, and bring them to a Cristaline clearnesse, and rednesse of a Carbuncle. Afterward there shall be no more corruption, but they shall endure for ever. Do you think that all things, which God hath created in these lower parts, should utterly perish in the latter day? No, not the least haire of those things which God hath created, no more then the incorruptible Heaven, but God by his Will will change all things, and make them Cristalline, and the four elements shall be perfect, simple, and fixed in themselves, and they shall be all a quintessence. Demonstration of these things may be made here upon earth by Art, for whatsoever God hath created may be brought to a Cristalline clearnesse, and the elements gathered together into a simple fixed substance, which being done, no man can alter them, neither the fire it self burn or change them, but they shall continue perpetually as those things which have attained eternitie.

The Order to draw forth the Quintessence of Sugar, collected out of the Vegetable and Animall Works of Isaac Hollander.

Here will I shew thee a great Secret, how thou shalt draw forth the Quintessence of Sugar, the which truly excelleth all Vegetable works, by means of his temperature like unto the incorruptible heaven, the which is neither hot, cold, nor dry, but most temperate, nevertheless compounded of the four Elements, but they strive not one with another, for they are so joyned together, that they can never be separated one from another, but for ever remain simple and fixt in unitie. But this heaven doth distribute and give unto the earth whatsoever is necessary for it, although that it self be neither hot nor cold, moist nor dry, the which like Effects hath the Quintessence of Sugar, the which in it self hath the four Elements, as gold hath: as gold is pure, so Sugar is impure, gold outwardly is hot and moist, inwardly cold and drie, and white: sugar is the contrary, for it is outwardly cold and dry, and inwardly hot and moist and red, and fixed both outward and inward. Neither is there any thing wanting, but that the inward qualitie may be brought, that his redness may appear outwardly, and that his Feces be separated, then is it prepared, and shall not need to be fixed, for it is fixed already, and doth retain within it self all outward and inward spirits, and whatsoever is Volatile it doth retain.

Now what his kinde is I will tell thee, and from whence he hath his Originall, that is, even out of the red, but if thou wilt be further satisfied, read the three and thirty chapter of the generation of those things that grow in the Seas, and other waters, where we write largely of the nature thereof. Here it shall be sufficient for us to shew the order how to prepare it, and in what order it should be used in Medicine, and also to other things where it may be applied. His nature is to retain or hold all flying spirits, and to fix them into a stone, as shall be shewed hereafter.

First ye shall understand that ye cannot separate the Feces, except ye bring the inward parts outward, that is to say, that

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that his inward dark golden colour do appear, the vvhich when it is so distilled, his rednesse is seen; and this fire, passing the yellownesse of his aire, or his incombustible oyle, then mayest thou first separate the Fesses from the Quintessence. Take therefore hard and white Sugar, for it is not needfull that ye travell much in dissolving and congealing of it, although there be much impuritie therein, that hindreth not, but that the inward part may be brought forth, for it must be purged when as the redness doth shew it self outward. Take therefore ten or twentie pounds of Sugar more or lesse as you shall thinke good, that being beaten, put it into a cucurbite of hard stone, and put thereon *Aqua-vite*, that it may stand covered eight fingers, then distill it in *Balneo* with a strong fire, untill it will distill no more, then let it wax cold, and pour on the said *Aqua vite* again, and distill it again, and this shalt thou doe six or seven times; At the last open the head and take forth the Sugar, which thou shalt put in a strong glasse, and set it in fine sifted ashes, and put thereon the *Aqua vite*, and distill it untill the half be come forth, then pour on again the *Aqua vite* which thou distilledst away, first being made warm lest the glasse should break; Yee shall note, that the head would have a hole in the top, by the which you may pour in the *Aqua vite* with a Funnell, this thou shalt repeat often with a strong fire, that the wine and the Sugar may boile in, and because the half part of the wine will come away quickly, ye shall presently put on the other part, for if yee should distill forth all the wine, the Sugar would burn through too much heat, because it must continually be boyling in the glasse, and it would smell of the burning, for it hath alwaies his combustible Sulphur, wherefore ye must alwayes have half the wine in the Vessell, and when thou seest the half is distilled forth, make the same warm, and put it in again with a Funnell, and that thou shalt so often repeat, untill the Sugar remain as red as blood, the which thou shalt perceive through the glasse. Thou mayest bring that to passe in eight or ten daies according as thou rulest thy fire.

Note, that when thou perceivest the matter to be red, let
it

it cool, and take away the vessell with ashes, and set the vessell in *Balneo*, and with a strong fire distill away the *Aqua vite* untill the Sugar remain dry, and when it will distill no more, yet thou shalt let it stand four or five dayes very hot in the said *Balneo*, that the Sugar may be perfectly congealed, then let it cool, and take out the matter or stone, the which will be like black Pitch, that is to be understood when it is congealed, then take the said stone, and put it into a great quantity of common water twice distilled, and set it in *Balneo* five or six dayes with a great heat slightly covered, stirring it every day five or six times with a wooden ladle, then let it cool, and take it forth, and let it settle three or four dayes, then pour of that which is clear into another vessell, and keep it close, then pour on those Feces the sublimed water as before, and set it in *Balneo* to digest three dayes, stirring it with a ladle as yee did afore, then let it cool and settle, and pour of the clearest part, as yee did afore, and put it to the rest, then pour on more water upon the Fesses, and digest it in *Balneo* as afore, and this you must so often repeat untill the water be no more coloured, then thou mayest cast away the Fesses, for they are nothing worth, for the Element of the earth is with the Element of fire and water, neither can they be separated any more, but are fixed together. Make thereof a triall, for there will remain nothing but light ashes; It will burn like oyle or fat, neither doth there anything remain more then of oile or fat. Take the glasse wherein is all the red of the Solution, and distill it in *Balneo*, or let it vapour away, if yee have store of distilled water, untill it be dry, then let it cool, and take off the head, and pour thereon more sublimed water, and set it in *Balneo* again, and stir it about with a wooden ladle as yee did afore, then let it settle as afore, and pour out of the clearest part, and that thou shalt doe so long, till there be no more Feces, then put it in a glasse that may abide the fire, and boyl or vapour it away so long, till there appear a certain scum on it, then take it forth, and set it in a cold and drie, or hot and dry place, and it will grow into a great red masse or lump, and transparent like a Rubie, or other Philosophers stone, which if thou wilt bring to powder, set it in a warm dunghil in a large

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wide glasse open, and let it vapour away, untill it be come into a yellow powder like unto gold, and so thou shalt have the Quintessence of Sugar fixt, the which will retain all flying spirits. Neither is it sweet, but a heavenly taste, the which, if yee put it in your mouth, it will melt without any feeling. If it be winter or cold, thou shalt seem to feel a certain natural heat throughout the whole bodie, and shalt seem so temperate and light, as though thou couldst flie. If thou be over-hot, swallow a little, and presently thou shalt cool easily, as though thou werest into a cold bath, and thus it worketh in heat, moist, cold, and dry, by an incredible Miracle: When yee will use it, drinke it with rectified *Aqua vite*, or Rose-water, Endive or Scabios, or by it self if ye will, and thou shalt see marvels: If any be diseased outwardly with Scabs or Ulcers, let him drinke of this, and wash the sores with Wine, wherein this Quintessence is dissolved, and he shall presently wax whole most miraculously. If any be wounded or thrust in with any weapon, so that it be not deadly, let him drinke 3 i. of this Essence with warmed Wine, and wash the Wound with Wine, wherein the Quintessence is dissolved, he shall be presently cured, so that those which shall hear or see it shall be amazed thereat. It helpeth also the falling sicknesse, pestilence, and all such diseases as may happen unto man; if yee have *Aurum potabile*, yee shall mix lb ii. with lb i. of this Quintessence in a glasse, and set it on a Trivet, or in a dry *Balneo* 30 dayes in an *Athamor*, and they will be fixt together, and then it will work miracles in mans bodie; ye may also when you have drawn the Quintessence of any hearb, coagulate and fix it with the same, as I said before with *Aurum Potabile*, and thou shalt see thereof Miracles. Furthermore if ye will have it to passe the helm, yee must put thereon as much Vinegar or *Aqua vite*, and distill it, and again pour on fresh Vinegar or *Aqua vite*, and draw it away again untill the Quintessence doth ascend in a red golden colour, as we have shewed in many places, how to distill those matters that are fixed by Vinegar, or *Aqua vite*, for when it is distilled by the Limbeck, his vertues are augmented a thousand times, and will work strange cures: keep this as a secret, for it is a great mystery in nature.

Here

Here beginneth a manuell or handy work, how the Quintessence may be drawn out of Honey.

NOW will I open unto you a great Secret in the Vegeta-
work of honie, to wit, a marvellous nature, for it is drawn
out of the most noble and pure part of the floures. The na-
ture of Bees is such, that they draw out the best of every
thing, as in the Animall work is more at large described,
wherein there is taught how to extract the nature of all beasts,
and specially in the 84. Chapter. Wherefore (my son) know
this, that all that God hath created good in the upper part
of the world, are perfect and uncorruptible, as the heaven :
but whatsoever in these lower parts, whether it be in beasts,
fishes, and all manner of sensible creatures, hearbs or plants,
it is indued with a double nature, that is to say, perfect, and
unperfect; the perfect nature is called the Quintessence, the
unperfect the Feces or dreggs, or the venemous or combu-
stible oyle. Therefore you shall separate the dreggs and com-
bustible oyle, and then that which remaineth is perfect, and
is called the Quintessence, which will endure continually,
even as the heaven, neither can it be dissolved with fire or
any other thing. For when God had created all things, and
looked upon them, they were all perfect good, there was no-
thing lacking to any; and therefore for loves sake I say un-
to thee, that God hath put a secret nature or influence in eve-
ry creature, and that to every nature of one sort or kind he
hath given one common influence, and to every one of se-
verall kinds their severall influence and vertue, whether it bee
on Physick, or other secret works, which partly are found out
by naturall workmanship. And yet more things are un-
known then are apparant to our senses: What! doe you not
think that an hearb that is appointed for one disease, which
it will cure, doth not contain in it many more vertues then
are known unto us? Yes truly many more. This also I adde,
that if the Feces and combustible oyle be taken away from
this thing or hearb, which in all things is the poison that
should be taken away, that brings death unto us, and the

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Elements should be purified, and so burned together by Art, that they shall passe together by a Limbeck, and be joyned together, as it were coupled in marriage, that it may root out all manner of disease from every thing, be it hearb or living thing, or be drawn from his venome, as in the 14. Chapter of the Prologue of this Book is declared, and also in the Prologue of the Animall work, whereas the manner of drawing the Quintessence out of all venemous beasts, birds, worms, and flies, is plainly declared, that it may help all the griefs of man; but that specially is drawn out of the bloud of man, and there is likewise declared, that there is no need of things without man or beast to help such as are infected. For every creature contains in himselfe the remedy of his disease, which remedie may be drawn without the hurt of man or beast, that the disease may be miraculously cured, as is there most excellently taught in the Theorick and in the Practick. Therefore I would write this, that thou soon mightest understand what marvellous force is in Honey, which is taken out of all floures, and gathered into one Masse, which truly is indued with sundry Vertues. For if God hath given unto other things the gift of healing, what then is there not in Honey, which is gathered out of so many floures, and every hearb indued with his own proper Vertue? Truly if it be brought to his height and excellencie, it will work marvellously. Now consider what lieth hidden in this Quintessence, and esteeme it not lightly, but keep it secret as the most excellent thing of all the Animal work, the which being obtained, you shall need no other Medicines to put away all the accidents of the bodie.

CHAP. II.

NOW I will set in hand with the practise. Take twelve quarts of the best Virgin Honey, and put it in a great earthen Vessel with a Limbeck well luted, and set it in *Balneo*, and lute a Recipient to the neck of it, and distill that which will distill of it in your *Balneo* boyling. My son, know this, that there is no common water in Honey, but onely Philosophical

Philosophicall and Elementall, for the element of Aire doth first passe with the element of fire, in the which the aire is contained, and the aire when it riseth, resembleth the savour of *Aqua vite* distilled, and at the first can not be known from *Aqua vite*, neither by sight, neither by savour: distill it untill there will no more arise, then leave the vessell in *Balneo* five daies with a Limbeck and receiver, let it boyl night and day, that the matter may be dried, then let it cool, and take it out, and take away the receiver and Limbeck, and that which is in the receiver pour into the vessell again upon the dry matter, and set it in *Balneo*, and cover the mouth of the vessell with a clean dish well luted, and let your *Balneum* be onely luke warm. My son, understand that it may thus be done, for it is good that the fire be drawn with his proper aire, so as a man would stay so long, for it would be of the greater force. The ancient Philosophers wrought in this sort, but the danger is, when the vessels shall be opened least the water fly away, for it is as subtil as wine. For every time the aire is to be drawn away, and againe to be poured on, making putrifaction in a warm *Balneo*; but first it must be well luted, and a Limbeck being set on with a receiver, you must reiterate the work, untill the fire rise like unto red blood. There is another methode or rule of working found out in these our daies, which is in this sort.

CHAP. III.

They are thus drawn out, and the matter dried, as is aforesaid, then take common water, twice distilled in *Balneo*, and pour on as much as is sufficient; and set it in *Balneo*, cover the mouth of the vessell: but let not the *Balneum* boyle, and so let it stand three daies and three nights, moving it day and night with a spattle of wood: let it coole, and be poured out and strained. Then take a clean vessell and pour out that which is clear, and pour upon the feces fresh distilled water, as you did before, and set the vessell in *Balneo*, and do as you did before: let it be cleared and put aside with the first water, and put on againe fresh water distilled, and set it in *Balneo* as afore-

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aforesaid, and do this so often untill the water be no more coloured, for then have you the fire separated from the earth, but reserve the earth or feces untill I tell you further what you shall do with it, for there is yet a combustible oyle in it.

CHAP. IIII.

TAKE the vessel wherein is the coloured water, and set it in *Balneo* with a Limbeck, and receiver well luted, and distill all the water with a boyling *Balneo*, and let the matter be well dried and coole, then take away the Alimbeck, and let the vessel remaine in *Balneo*, and pour on the water again upon the matter, and make a fire, and set a dish upon the mouth of the vessel, and let it stand so in *Balneo* three daies, every day moving it with a spattle of wood three or four times, then let it coole, and be taken out and be strained. Then take a clean vessel, and softly pour out that which is clear into it, and upon the feces straightwaies pour on fresh distilled water, stirring it about with a wooden ladle, and let it stand to clear one day, and the feces which remain put unto the first feces. Then take a vessel, and set it in a boyling *Balneo* untill it be dry, and reiterate this work untill there remaine no feces in the bottome of the vessel, so shall you have the pure element of Fire: and the element of the Aire also must be so often distilled, untill there remain nothing in the bottome: and in this sort you shall have the pure Element. Separate then the water from the fire, and let it dry, so shall you have a clear shining matter like to Camphore: keep the fire well in a glasse, and the aire with the water in another glasse well closed, untill you have your earth prepared.

CHAP. V.

TAKE all the earth with the feces, and draw out the combustible oyle by a disscensorie, that is, with two vessels joyned together and luted, untill the combustible oyle do passe, which is profitable for all cold diseases, and other passions, which were too long to rehearse: if you desire not the combustible oyle, suffer

suffer it to fly away. Then take your earth, and calcine it in a furnace of reverberation gently, untill it be all white as snow, then take a great earthen or stone vessell, and put your white calcined earth into it, and pour out a good quantity of common water distilled, and stir it with a wooden ladle, and set it three daies in a boyling bath, and cover it with a dish, and stir it every day ten or twelve times. Let it coole, and the vessell take out, and let it clear one whole day : then take another clean vessell, and softly pour out that which is clear, and upon the feces pour againe fresh distilled water, and set it in *Balneo*, and do as you did before. Take it out againe, and let it clear one day and night, and that which is uppermost clear, pour out to the first water : Then put to fresh distilled water the third time unto the Feces, and set it in *Balneo*, and do as you did before, and pour out the clear the third time unto the first water, then cast away the Feces of the third water, for they are of no value. Then take the vessell into which the water was put, and set it in *Balneo*, with a Limbeck and a receiver : and with a boyling *Balneo*, draw out the water untill the matter be made dry. Let it coole, take away the Limbeck, and pour in the water againe upon the Earth, or salt, and set it one day in boyling *Balneo*. Let it dissolve, and clear, and take out that which is clear ; and put in a little distilled water upon the Feces, and let it stand two or three hours in a warm bath : take it out, let it clear by the space of one hour or two, and pour out the upper part to the first water, and cast away the Feces, for there is nothing in them. Let the vessell be set againe in *Balneo* with the earth or salt, and distill away the water untill all be dry, and do as afore, reiterating the work, untill that no Feces remain in the bottom, then drein away the water from the earth, and you shall find a faire earth like Cristall : and so you shall have pure elements.

CHAP. VI.

TAKE a great glasse that will bear the fire, and put into it your earth and your fire, and pour your aire upon it, and set it to distill in a furnace, in pot or with sand or ashes, with a Limbeck well luted, having a hole in the uppermost knottie part,

part, that a Funnell may be put in when there shall bee need of Infusion : when as the humiditie that it hath received be half consumed, then fortifie your fire by little and little increasing it, untill you see the water boyl, and keep the fire in that state still, untill it be consumed even to a pint. Take away the fire, let it cool, take away your Receiver, and open the hole of the Limbeck, and put in your glasse Funnell, and pour in all the distilled water in the Recipient upon the Earth, and stop the hole of the Limbeck, and set the Receiver unto the neck thereof well luted, and distill again, and observe the manner aforesaid of drawing and making infusion, and do thus ten times. The tenth Distillation finished, let all passe together ; for then the earth is made flying. So the aire, the water, the fire, and the earth will ascend together by the Limbeck, and be brought into one substance which were in four. One together in nature, and now simple as the incorruptible heaven, yet are they not fixed : but notwithstanding they are so coupled together between themselves, that by no means they can be separated, but will continue one simple bodie for ever ; even as the Christalline and uncorruptible heaven, which notwithstanding is compounded of the four Elements. What thinke you of this my Son ? Cannot this Quintessence help every disease that doth infect man through his most excellent temperature, whether it be in heat, cold, moist, or drie, for all are in it that he may distribute unto every one that which is necessary, even as the heaven, when need requireth, giveth unto the earth all things, as coldnesse, heat, or moisture : And yet it is neither hot, cold, moist, nor drie, but of one simple essence, and that indued with such a nature, that it giveth unto every thing that which is necessary : In like manner doth this Quintessence. Therefore my Son rejoyce, and give the Almighty God thanks which hath opened these things unto the Philosophers.

CHAP. VIII.

NOW my Son, if thou wilt bring this Quintessence yet to a greater perfection : Take a great Circulatory, or Pelli-
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can, that is, a glasse that hath a great head like to a *Limbeck*, and in the top of the head a hole, by the which the matter may be poured in by a Funnell; let the hole be stopped; out of the head cometh forth two armes bending round unto the belly, by the which that which doth ascend up may fall down again by those armes of glasse into the belly of the Pellican: This is the form of the Vessels that distill one into another, or Pellican. 1. Take then your Quintessence, and put it in a Pellican in ashes, but better in salt prepared and dried, and make your fire like unto the extream heat in Summer, and the Quintessence will rise like unto a red Oil, and fall down again by the armes of the Pellican; and by often ascension, the Quintessence will wax thick, that it will tarry in the bottom and rise no more; then fortifie the fire that it may ascend and descend again; then keep the fire in that heat untill it ascend no more, but rest in the bottom; then make your fire stronger, that it may ascend and descend again, and keep the heat in the same degree untill it rise no more. 2. Observe this manner in augmenting your fire untill the water be fixed, and the glasse be red hot four and twenty houres together; if the Quintessence doe not then ascend, it is fixed, and brought unto his highest vertue; and take it out of the glass, being yet hot, for if it be cold, it will wax hard, so that you must break the glasse; for at the fire it doth wax liquid, and being set open in the air, it doth congeal, and peirceth every hard thing, as Oil doth any dry leather, and in colour is like unto a Rubie, and through shining like a Christall, it giveth light in the dark, sufficient to read by. What doest thou think of this my Son? are there not many strange bodies created of God? Truly he hath indued the Philosophers with no lesse gifts; for they that can look into the secrets of nature, shall see it to be of an incredible operation, for this is gathered by the Bees of the subtilest part of all Plants, Trees, Floures, and Fruits, and at that time, when Floures break out and Trees bud. It is worthily called the Philosophers stone, for it is fixed and liquable as Wax, and as the minerall stone transmuteth the impure metall, so doth this alter diseases. Hereby it doth appear, that this doth bear the bell amongst all vegetals; whereas it being yet

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in his grossenesse and impure, it is but of small value for any use in Physick, by what means soever it be boyled or scummed, but doth alwayes retain his nature; for it consisteth of all the fruits of the earth, plants, and trees: Whereof one hearb is hot, another cold, another dry, another moist, one astringent, another laxative, some corrosive, others venomous; and so divers hearbs have their divers qualities. 3. It cometh to passe, if it help one disease, by and by it hindereth another; for every thing worketh according to his property, when as there is separation made in the body; and of this separation it ingendereth bloud and other humours: And they are likened unto Gunpowder, which so long as it lieth still there cometh no hurt of it, but if it be brought unto the fire, it strait uttereth his secret nature, and is kindled with a venomous fire, which cannot be quenched with water; for the cold and dry, hot and moist, doe strive amongst themselves, a wind is stirred up, that breaketh all things that is near unto it. The like happeneth unto Honey, that when it cometh to the region of the Liver, that it should be there separated, then it sheweth his nature to passe up, and swell with wind, that it is no marvell, if that through contention the veins of the Liver be broken, as oftentimes it happeneth, whereupon Imposthumes are caused in divers places, and bringeth forth such inflammations, that the veines are easily broken; although many doe greatly commend Honey, but they are not the children of Philosophy, neither doe they understand the nature of it: But when it is brought to a simple, fixed as Wine, then is it the cheifest Medicine amongst all the vegetables, neither is the like unto this found in all the world. Give God thanks, and be liberall unto the poor. The dose of this is one grain, and it must be taken every morning with an empty stomach, likewise in the evening, untill the end of the disease. For every disease will be cured in short time, even after the same manner, as the Minerall stone maketh his projection upon metals: Praise God, and labour diligently.

The manner and order how to draw the Quintessence out of the Hearb, called Rose solis.

NOW my Son, I will teach thee the greatest myſtery or ſecret amongſt all vegetable things, whoſe force and ſtrength hath been kept ſecret amongſt all the antient workmen, and they have bound themſelves one to another by Oath, that they ſhould not utter, in their books or writings, the ſtrength of this Hearb, which is called *Rose ſolis*, and in the Germane tongue *Sindawe*. Whoſoever therefore hath not the whole vegetable work, he cannot attain to the ſtrength of this Hearb; for in that work is comprehended all the force of medicinall things: And this work of vegetables is not come to the hands, but onely of the antient ſworn Artificers, which were ſkilfull in the liberall Arts. But now my Son, I will open it unto thee with adjuration, that thou ſhalt keep this hidden knowledge ſecret. Firſt, my Son, you muſt underſtand, that this Hearb is the Hearb of the Sun, upon the which the Sun ſpreads his beames and influences, as he doth upon Gold in the veines of the Mines; and he poureth out his influences more upon this Hearb, then upon any other which is created of God, as it is evidently known of the antient Philoſophers, and this Hearb doth ſo farre ſurmount all other Hearbs which ſpring out of the earth, as the Sun doth all other Planets in the Heaven, and hath greater force and power of influence then any other thing created of God in the Firmament. So this hearb doth excell all others in vertue, and therefore this hearb is decked with another colour, other leaves, and ſtranger ſhape then all other hearbs. And his nature is ſuch, that the hotter and drier the country is in the time of the year, and the heat of the Sun, and the more that the Sun doth heat and burn him, this hearb is the more moiſt and filled with dew, inſomuch, that upon one branch will hang above a thouſand drops. Make a triall, and ſtrike this hearb with a ſlender twig, that the drops which fall from it may fall into a large glaſſe veſſell, and you ſhall ſee the veſſell filled with a marvellous dew, and if the Sun be vehement hot, thoſe

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branches in short space, that is, within the space of half an hour will be more full of dew then before, and if you strike the dew twentie times with a rod, yet it will again bee laden with drops; it were enough if wee did see no other miracle then from whence this dewie humour should rise, which in so short space doth so abundantly flow from it, and how much the more the burning sun doth scorch up the other hearbs, so much the more is this moist, and filled with drops, even as though it had been sprinkled over with water, hereupon may we gather his marvellous qualities, and judge that there is some secret operation hidden in it; if thou do keep this water thus gathered in a glasse, therewith thou shalt cure all the diseases of the eyes, whether they come of Rheums, or of Inflammation: It helpeth moreover all the pains and diseases of the heart, it cooleth the Liver, and stomack that is inflamed, and doth mitigate all the pain of the head that cometh of heat, and driveth away all dreams and Phantasies: It is good also to kill the Canker and the Wolf, against the biting of Venemous beasts, against Poison drunke, if it be taken by the mouth, it helpeth also the Pestilence, it is good for many other diseases which were too long here to rehearse.

This hearb hath the colour of the sun, for his colour is red dark, divided with yellow lines, and his shape is like a Star, and his proportion like a heavenly Planet, and consisteth of seven branches, in the outward part broad, neer the ground narrow, and it is as though it were heavie, of a tender substance, outwardly hot and moist; inwardly cold and dry. The left side of it is cold and moist, the right side hot and dry, and it is most temperate as gold. Wherefore his Elements cannot be separated one from another as in other hearbs, but it may be purged from his Feces, for his fixing letteth that the Elements cannot be separated, for the fire will ascend with the aire by the *Balneum*, as we will hereafter teach. The earth may be separated from his Feces, and the Feces likewise from the fire and aire, although it hath not many dregs. Some Latine Writers call it *Lingua avis*, or Birds-tongue; some call it *Solaria* of the Sun, of *Lunaria* it is called the Moon; the Fleming calls it *Sindow*. But the old Philosophers

Philosophers have kept secret the qualities as yet for the marvellous effect it worketh. And it is marvell, saith *Arnoldus de Villa nova* that a man should die that eateth every day some of it in his grosse substance, what will it then work when it is brought unto his finenesse, and cleansed from his Feces? It hath this great vertue in it, that if it be put into a glasse, wherein there is poison mingled with wine, or any other cup that is poisoned, straightwayes the glasse will flie in Pieces, but if it be a stone pot of Alabaſter, or such like, the Wine will so boil, as though there were a violent fire under it, and all the wine will run out untill there be nothing left in the vessel: Also if any man carrie this hearb about him, and happen on his enemies, they shall have no power to hurt, but contrariwise to shew him all kind of dutie. Also if any man bee bewitched either in bodie, or in his art, that is in Cookerie, Brewing, or Baking, or by any other meanes, this hearb carried about him makes him free from the witchcraft. If it be also tyed upon the belly of a woman with child, she shall straightwayes be delivered, although the childe were dead and rotten within, as it hath been oftentimes proved by experience. This hearb carried about one, or a little thereof every day eaten as long as it is used, preserveth a man from the Falling Sicknesse. Moreover, if a man be taken with the Apoplexie, that his mouth be drawn aside, and his speech and senses taken from him, they shall be all restored again, if the sick drinke the juyce of this hearb streined, as hath been oftentimes proved. Moreover if it be hanged about the neck of one that is possessed of a spirit, so long as he carrieth that about him, he shall be quiet as a Lamb, and the power of the spirit shall be taken away. Make a proof, and you shall find it true. The bleeding at the nose is by and by stayed, if you hold that hearb in your mouth. They that are wearied with travell, if they drink the juyce thereof in wine, they are by and by so refreshed, as if they had not laboured or gone no journey, it doth comfort the Sinews, Muscles, Tendons, and all the whole nature. Wounds are also cured therewith, if it be drunken daies together in Wine or Ale, if the wound be washed with the same drinke, and bound up with a cloth wet in the same.

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same. The pain of the teeth, is by and by appeased, if that hearb belaid unto it. All these things have been often proved and found true. If it will doe such things whilest it is yet hindred with his grosse matter, what will it work when it is brought to his perfection? My Son, know this for a truth that there is no hearb that grows upon the earth to be compared unto this in strength and goodnesse, therefore take heed that you doe not neglect it, but diligently remember and keep the secret close from them that are not of the nature of our children, and from the ignorant. For if this hearb did not grow so plentifully, and the properties thereof were known, it would be more esteemed then gold or precious stones, for the Effects of the Quintessence are marvellous, as hereafter shall appear.

Now there remaineth that we must teach how to bring this hearb to his highest degree, and to his Quintessence. First, it is to be gathered, the same having his course in his own house, that is in the Lion, and the Moon behold him with a sinister quadrate Aspect. It is to be gathered whole, with roots, leaves and floures, so that there be neither earth, dirt, nor other hearbs mingled withall. Neither must it by any means touch any water or be made moist. Therefore you must take heed that you gather it not in rainie weather, or moist weather: but rather when the Sun doth shine hottest upon it, gather great store of it, and stamp it well in a mortar of Marble, and put it in a *Cucurbite* of Stone with a head and receiver luted, and set it in *Balneo*, and distil away all the water, untill it be so dry like powder, and there will rise together with the water of the colour of most fine gold, which onely happeneth in this hearb, and in none other, and when there remaineth no more liquor, yet leave the cucurbite for three or four dayes in *Balneo*, and boil it night and day that all the moisture may be perfectly separated and drawn away, then let it cool, and take away the receiver, and stop it diligently, then take off the head, and take out the matter and beat it in a Marble mortar into most fine powder that it may passe through a thick sieve, put this powder again into an earthen cucurbite, and pour on your water
and

and aire, and stir it with a wooden ladle, and cover the mouth of the cucurbite close with a tile, and set it in a warm bath by the space of nine dayes to putrifie, every day stirring it with a wooden ladle four or five times, and cover the cucurbite again with a tile, setting a weight of lead upon it, at the nine dayes end take your vessel out of the *Balneo*, and that which is in it, strein it into an earthen vessell glased, and strein it hard untill the matter drie. Then take this dry powder, and put it into his cucurbite, and cover it with a tile, and keep it in a warm place untill I teach you what you shall doe with it.

1. The moist liquor which is drawn from it will be red, for the Element of fire is there present with the air and the water, put that liquor into a cucurbite of stone, and put on a head, and lute it well, and set it in *Balneo* with a Receiver well luted, and distill away all the water, with the air severally from the fire in a boyling bath, until there will no more distil, and the fire will passe away in the bottome, then take away the vessel out of the bath and stop it well untill I teach thee what is further to be done.

2. Then take again the stone cucurbite wherein your powder is contained, which I bad you before to keep, and pour on the fire and the aire, and stir it well with a wooden ladle, and set it in a warm bath nine dayes more, and cover it with a tile, and stir it four or five times every day with a ladle as you did afore. And when the nine daies are past, strein out that which is in the Vessel, and pour the liquor into a glased vessel, the residue of the powder put into another vessel, as you did before, and keep it so long untill I teach thee how to draw out the combustible oyle.

3. Then take again the Vessel wherein your fire is, and mingle your liquor with it which you keep in your glased vessel, where your fire and aire is, and set a head upon the vessel where your matter is, and lute it, and set it in *Balneo*, and set a receiver to the bill of the head, then distill out the water and air with a boyling bath until no more will distill, and you shall have in the receiver water and aire, take them away, and take the Vessel out of *Balneo*, and you shall find remaining in the bottome like thick Turpentine, and that is the Element

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ment of fire mingled with many Feces. Now the fire is to be separated from the Feces in this manner, pour on your water and aire upon that from whence you draw it, and stir it with a spoon, and cover it with a tile, and let it settle four dayes, and the Feces will fall into the bottome, and pour out softly that that is clear into a clean cucurbite, that no Feces passe; withall stop the Vessel wherein the Feces are, and set it by. But that Vessel that containeth the water fire, and aire, set it in *Balneo* with a head and receiver fitted and well luted, and distill the water and aire in that same degree. And when it will distill no more, take away the receiver: Let the vessel cool, and you shall find in the bottome your fire, which keep in his vessel well stopped, and pour in your water and aire again upon the Feces, from whence you did draw them, and stir them with a spoon, and let it settle four dayes, then pour it out softly from his Feces into the vessell that holdeth your fire, so that no Feces be mingled withall, cover your vessell wherein your Feces remain, and set it up. But your Vessel, wherein your water, air, and fire, is set again in *Balneo* as I shewed you, and distill away the water and aire, for they two doe alwaies passe away together, and the fire remaineth in the bottome. Pour on the water and air again upon the Feces, and stir it with a spoon, then let it settle four dayes, (this is now the third repetition, whereby you have separated the water and aire from the Feces,) and that which is clear pour out into the Vessel that holdeth your fire. Then put your Feces unto the first which I bad you keep, in the which your combustible oyle is. For now you have drawn your fire out of your Feces: therefore distill your water with the air, and when it will distill no more, take away your Vessel, and you shall finde in the bottome the Element of fire not yet pure, but foul and full of dregs, pour on therefore the water and air again, and stir it well with a spoon or laddle, cover it, and let it stand, and settle four dayes, then pour out that which is clear into another clean vessel, and set aside the Vessel wherein your Feces are. But the Vessel wherein your fire, water, and oyle are, set it in *Balneo* to distill as long as it will distil, then take it out, and pour the liquor distilled

stilled into the vessell where your feces are, and doe as I taught you to work with the feces, untill you have your element of fire without any feculent or grosse substance.

When you have distilled away the water and air from the fire, and suffered it to settle four dayes, and that all be clear without any feces, then shall you have your pure fire. Therefore put all your feces together unto your first feces, where your combustible oyle is. Afterward take a great Cucurbite of glasse, and put all your three Elements into it, and set it in ashes with a Limbeck and a Receiver fitted and luted, and kindle a gentle fire, first in your furnace, and increase it more and more, untill the fire and air be passed, and that your Limbeck begin to wax red within. Then make the heat of your fire moderate, untill all your element of fire be passed, and the head red like blood, and the water and air shall swim upon it like oyle: by this meanes these three Elements shall be brought to their highest essence, and be perfectly rectified. Take away the Receiver, and stop it diligently, untill your earth be prepared, and know, that in the dust and feces there remaineth yet a combustible oyle, which you may extract by a discensory, if you will. It is good against the cold Gout, for Members benumbed, and Sinews too much mollified. If thou be weary of this labour, put this powder or feces into a reverberatory, that they may be mingled with a gentle fire, untill it be as white as snow; which being done, put it into a large cucurbite of stone, and pour on a great quantity of water twice distilled, it is not materiall how much water you pour on, and stir it well with a wooden ladle or spoon five or six times, alwayes cover it diligently with a tile, and after four dayes suffer it to cool, and let it stand four dayes and settle, then pour out the cleer from the feces warily into another clean vessell, and pour on fresh distilled water as before, stir it with your spoon, and keep it two dayes in *Balneo* as before, then suffer it to cool and settle, and pour out the clear from the feces, and put it to the first water; doe this the third time, and then cast away the feces, for they are good for nothing: All your waters that you have drawn, distill by *Balneo*, or, for the more speed, by ashes, that all the water may rise, and that there remain in the bottome a dusty matter, pour on distilled water again, stir it, and keep it in *Balneo* by the space of four and twenty houres,

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then let it cool and settle, and pour out that which is clear gently from the feces: Pour on again more common water upon them, and stir it, set it in *Balneo* ten or twelve houres, take it out, let it settle, and poure the clear unto the first water, and cast away the feces, they are nothing worth. Repeat this work so often, untill there remain no feces after it hath settled. Then shall you have your earth rectified from all his feces, which you shall congeal and dry, that it may be like powder or dust: Then joyn that with your other elements in the glasse, and it will straight resolve into his element, for the element of water is there present: set them all together in a furnace upon ashes, put on a Head with a Receiver well luted; the head must have a hole in the top, that with a funnell the liquour may be poured in, and alwayes stopped safely. Make your fire in your furnace first gentle, afterward greater, untill that, that is fermented, doe passe; but all is not to be drawn out, but about half a sextary of the liquour with the water, that the matter may remain moist; for if you should drive out all, it would congeale into an hard masse, and break the glasse in the furnace. Then open the hole which is in the top of the Head, and with a funnell poure in that which is in the Receiver; but first it must be made warm, least by pouring in the cold liquour the glasse doe break; but if you suffer the glasse to cool, you may poure it in without any danger. Repeat this inhibition ten or twelve times, afterward distill out whatsoever will be distilled, so long as any thing will passe by the neck of the Limbeck: For after this tenth distillation, the earth will be no more congealed, but will rest in the bottome like a red golden Oil. Inbibe it again, pouring on the liquour, and distilling it untill all the elements passe together by the Limbeck, and that nothing at all doe remain in the bottome of the vessell. Then give thanks to God for his marvellous gifts; which he hath distributed unto his Philosophers, and hath given them so great knowledge of things as they uttered in this work, which is altogether heavenly, and rather divine then humane: For it is a great marvell in this life, that mans understanding can bring these inferiour things to so great perfection that they have attained, even to the highest degree of vertue. Truly it is the work of the Holy Ghost, which hath put it into the mindes of men. For I doe affirm, that whosoever hath this hearb so prepared, that he may

may help all the infirmities of mans body, whether they be curable or uncurable, except naturall death, which is ordained before unto every man of God. Yea, this I dare be bold to say, that if a man doe use daily the weight of one scruple of this Quintessence, or the Quintessence of Sugar, and potable Gold, wherein Pearles are dissolved, or the Quintessence of Selandine, that man by Gods help shall not die before the day of the great judgement; for the humours in mans body can by no meanes predominate one over another, as in the thirty six Chapter of Vegetals istaught, where is treated of the Quintessence of all Medicinall things, and there it is shewed, that by Gods help the life of man may be prolonged even untill that day, void and free from all diseases and sicknesse. And further, that man may be preserved in the state he was in at thirty yeares of age, and in the same strength and force of wit; and upon that doe all the Philosophers agree, that a man may continue in the same state as long as in an earthly Paradise. This is so plainly and at large shewed in that Chapter, that will you, nill you, you shall be inforced to conceive it in your mind to beleieve it, and to confesse it to be true: Therefore it is not needfull to reason much of the force and qualities of this Quintessence, but whatsoever disease a man be infected withall, give him to drink with Wine so much of this Quintessence as a nutshell will hold, and in short space he shall be healed; as it were miraculously, according as the disease is, violent or gentle. But if you give this Quintessence to drink, mixed with the Quintessence of Sugar, with potable Gold, wherein Pearles are dissolved, and with the Quintessence of Selandine, within one day you shall cure all the diseases whatsoever they be; hereby it doth appear, that it is rather a divine work then humane. Therefore give God the praise, and take heed that you doe not utter this secret, for Tyrants would by that means prolong their lives, that they might bring to passe their wicked purposes, whereof both you and I should be the occasion. Therefore keep it secret, for it is one of the greatest secrets amongst all the vegetals, whereunto no treasure may be compared. Work therefore, and distribute liberally unto the poor, and God shall give thee eternall felicity.

Vertue increaseth by exercise.

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The Spagyrick Antidotary of the preparation and making of Medicines against gun-shot, taken out of the Chirurgery of Josephus Quirfitanus.

IT is an old and true saying of the Poet, that there is nothing more imperious than an ignorant man, which thinketh nothing well done, but that he doth himself, which thing, as it may be seen in many other Arts, yet most especially in this, which is called the Spagyrick Art. For we see every where certain men, I know not what they be, puffed up with a certain barbarous and foolish pride, which with great scorne inveigh against those Medicines which are drawn out of the metalline Mines: which notwithstanding it is apparent were in use, and had in great estimation with the cheif antient Phisicians, as we have declared in that book, which we have set forth of the Spagyrick preparation of Medicines. And what, I pray you, is the cause of this anger, or rather madnesse, but that (as they themselves confesse) they know not the preparation of them? O happy Arts, if onely Artificers might judge of them, as *Fabius* is reported sometimes to have said: Then are they unhappy, of whom the ignorant and unlearned fear not so rashly to give judgement, which never yet understood from whence, or why, this is called the Spagyrick Art, which learned men of two greek words have so named; because by that Art a certain subtil and spirituall nature is drawn, gathered, and pressed out, wherein the force and effect of the Medicine doth cheifly consist; the great and incomparable commodity whereof, as it appeareth in many other diseases, so shall it cheifly be known in curing wounds by gun-shot: As I trust (God willing) it shall much more happily be tried and found out, by the preparations of Medicines animall, vegetable, and minerall, and by other Essences drawn out of Mercury, Sulphur, Vitriol, Arsenick, Iron, Copper, Lead, and Litarge, and also out of Antimony, and such other minerals, as also out of the grosse and fat bodies of simple metals, of whom it is farre off, that the force should be so great (although the antient Phisicians have used them to cure Wounds and Ulcers, as their Writings doe

doe testifie) as the force of their spirits, which may be called, as it were, their soules. But peradventure some of those back-biters will say, why are not we content with those Medicines and Remedies, which the learned Antiquity hath delivered unto us, and that *Hypoocrates* and *Gallen*, the ancient Pillars of our Art, and others, have set forth in their Monuments? why seek we new wayes never heard of before, especially unknown to the Apothecaries? But some of us will answer, that the onely remedy of *Mercury* precipitate, is the onely remedy (to passe over other) which very lately they have begun to use in curing of Wounds by gun-shot, and other maligne Ulcers, were sufficient to answer this their question, yea, and to reprove their folly joyned with intollerable pride. But if authority be asked for, I think *Gesner*, *Guinter*, *Andernack*, *Severine*, (to passe over a great many other) will be for us of great authority with the learned, as these slanderers; especially, because the learning of these famous men is confirmed by their learned Writings and Monuments, that those tongues might count it a great honour unto them, to confesse themselves their Schollers. It were easie forme to bring forth many other arguments, if I did not see the folly of these back-biters to be so great, whereof truly I am ashamed, especially when I behold some of their books lately set forth, wherein, contrary to the purpose of the Treatise, strange things are enforced, that (as the old Proverb saith) the ointment seemeth to consist in nothing, as though they pertain to the purposed treating of curing the Gout, certain invective digressions I know not what of the beginning of things, of the originall of metals and Philosophers stone (which of them is called *Morosophicus*.) or did in any point seem to agree with it. Therefore again and again I am enforced to cry out, O happy Arts, if onely Artificers might judge of them. How farre unlike was the purpose of many old men, the which if they were ignorant of any thing, which they understood was known of others, even in farre distant Countries, they spared no labour to goe see them: *Plato* inflamed with desire to learn those things which he knew not, went into *Egypt*, and after to *Tarentum*, to *Architas*, and over all *Italy*, to hear the other Pythagorical Philosophers,

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Iosophers : *Apollonius Tyanus* travelled through the king-
dome of *Persia*, and passed over the Mountain *Caucasus*, and
visited the *Albanes*, *Scythians*, *Massagers*, and all the rich king-
domes of *India* ; afterwards was carried unto the *Brachmanes*,
and heard *Jarebas* in his chaire of gold disputing of the hidden
causes of things, and of the hidden mysteries of nature ; from
thence by the *Elamites*, *Babylonians*, *Chaldees*, *Medes*, *Affiri-
ans*, *Arabians*, and *Palestines*, he returned to *Alexandria*, and
from thence went into *Ethiopia* to hear the *Gymnosophistr*, and
to learn their secret and hidden Arts. This vertue is truly to-
be followed, and not the sluggishnesse of those slouthful fol-
lowers, which having scarce once moved their foot from their
country fires, yet will disallow this Spagerick Art, and think
no further labour to be taken in searching of the truth, when
notwithstanding, that Art doth make open unto us the mar-
vellous and hidden secrets of nature ; neither in my judge-
ment are they unworthily contemned of those, which with
their manifold perils and travels have sought out those secrets
of nature. But, I pray you, what foolishnesse is this, to forbid
us to use any other Medicines, then those which were known
in old time ? As though *Rhabarbe*, then which no Medicine
is more in use this day, then were known to the old Phisitians :
Further, to what purpose is it, that they object unto us the Sul-
phury metalline venomous stinks (as they call them) by whose
smell and drawn breath (for these are their contumelious
words) they be almost strangled that come into the dens of
those *Cyclops* ? But is it unknown unto those slanderers and
Sycophants, that the old Phisitians made very many Medicines
of most filthy things, as of the filth of the eares, sweat of the
body, of womens menstrues (and that which is horrible to be
spoken) of the dung of man and other beasts, Spittle, Urine,
Flies, Mice, the ashes of an Owles head, the hoves of Goats
and Asses, the Wormes of a rotten tree, and the scurfe of
Mules, as may be gathered out of the Writings of *Galen*, *Aëtius*,
Ægineta, *Dioscor.* *Marcel.* *Plin.* *Serap.* to passe the metallines,
which it is evident they did also use. Truly, when I consider
with my self the pride of these fooles, which disdain this me-
talline part of Physick, which after their manner contume-
liously,

liously they call *Chymericam*, and therefore can neither help their own, nor many other diseases. I call to minde a Storye, peradventure known unto them of *Herachto Epheso*, which being sick of a dropsie, despising the help of Physitians, anointing himself over with cow-dung, set himself in the Sun to drie, and falling asleep was torn in pieces of dogs: but these are more then sufficiently answered unto these fools and slanderers.

Now I will declare what is my purpose and scope in the Treatise; verily to prescribe plainly hereafter, not those things which are already common, or (as it is commonly said) known to blind men and Barbers, lest I might seem to imitate those that use to write *Rhapsodias*, and heaps, but the method and way of preparing Medicines by Spagerick art, that pertain unto Gunshot, which I know are yet unknown unto many Physitians and Chirurgians. And this I can truly confesse, that I am induced for two causes to doe it: First, to provoke those that are better learned, if they have any better Medicines to utter them, as also that I might specially help my countrie and mankind: unto the which (the more is the grief) there is too much need of those kinde of Medicines in these most lamentable and cruell times, wherein it hath so long been bloudded with domestical and civil wars; but to incounter with their slanders which cry out, that these kind of Medicines doe not onely require long and difficult preparation, but also that they are so dear that every one cannot easily use them. I have thought good therefore first to set down common Medicines, and then to come to those which I doe far more esteeme, as indeed they are far more excellent then the other, as by their preparation you may know. Albeit also I have determined to have consideration of the poor and common Souldier, and to set down them apart that shall help the rich.

Therefore the Chirurgians are to be admonished, that when they goe into the warres, that they take with them these things ready prepared, which are to be had at most Apothecaries.

Suppurantia.

Unguentum Basilicum, of both sorts. *Unguentum Macedonicum.*

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donicum. Tetrapharmacum Galeni. Unguentum Resumptivum.
The emplaister of *Mucilages* which may be dissolved with
oyle Olive if need be.

Detergentia.

Unguentum diapompholygos Nicolai. Unguentum viride Andromachi. Emplastrum divinum dissolved with oyle of Roses.
Unguentum Apostolicum Avicenne. Unguentum Egyptiacum
of the same.

Sarcotica.

Unguentum Aureum. Unguentum cerascos Mesua utrunque.
Emplastrum de Gratia Dei & de Janua.

Cicatricem inducentia.

Unguentum de Minio. Desiccativum rubrum. Emplastrum
de cerusa.

Venenum attrahentia & res extraneas.

Unguentum fuscum Nicolai: Unguenta Magistralia of the
Physitians of Florence described by *Weckerus. Unguentum de*
calce viva.

Repellentia & astringentia.

Unguentum de bolo commune. Unguentum Rosarum Mesua.

OR for the said intentions, Medicines may be made which
need no other then common preparations.

Suppurantia.

Take of new Butter and oyle Olive, ana $\frac{3}{4}$ ii. wheat meal
cleansed from his bran, $\frac{3}{4}$ β . fair water $\frac{3}{4}$ iii. boil all together.

Or take the leaves of *Tussilage* and Mallows, ana M. ii. rost
them under ashes, and mingle them with butter.

Or take the juyce of the roots of Lillies, first roasted under
ashes, $\frac{3}{4}$ iii. of the grease of a hen, goose or swine, $\frac{3}{4}$ ii. with
oyle of Linseed or Olives, the yoke of an egg and a little
wax, make an ointment.

Detergentia.

Take of honey $\frac{3}{4}$ iii. of bean meal, and barley meal, ana.
3. ii. boyl them with wine to the height of an ointment.

Or take of Plantain leaves, and Smallage, ana M. i. Red
Roses, P. ii. Red wine $\frac{3}{4}$ viii. boyl it to half; strein it, and
dissolve

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dissolve in it of red Sugar $\frac{3}{4}$ ii. Turpentine $\frac{3}{4}$ i. Meal of Lupines and *Orobuz*, ana $\frac{3}{4}$ i. Aloes and Myrrh, ana $\frac{3}{4}$ ss. boyl it again, putting to so much Wax as shall suffice to bring it into the form of an ointment.

Or take of the juyce of Plantain and Agrimonie, ana $\frac{3}{4}$ ii. Rose honey, $\frac{3}{4}$ iiiii. of the root of *Ireos* and Bean meal, ana half an ounce, mingle them toward the end with Turpentine $\frac{3}{4}$ i. make thereof an ointment.

Sarcotica.

Take of Manna, of Frankincense, ana $\frac{3}{4}$ ii. of Meal, of Fennegreke, and *Orobuz*, ana $\frac{3}{4}$ i. let them be wrought with honie and the yolk of an egg.

Or take of *Sarcocolla* dissolved in milk, $\frac{3}{4}$ iii. Mastick, *Olibanum*, ana $\frac{3}{4}$ i. Liquid pitch, and Turpentine, ana $\frac{3}{4}$ i. mingle them, and make an ointment.

Epollotica.

Take of white chalk $\frac{3}{4}$ ii. of ashes of burned leather $\frac{3}{4}$ iii. work them with oyle of Roses.

Or take of quick Lime so often washed in water untill it have lost all his sharpness $\frac{3}{4}$ ii. of *Terra Armenia*, $\frac{3}{4}$ i. boyl them with oyle of Myrtles. Of burnt Lead, burnt *Stibium*, *Cadmia Pompholyge* may also be made Medicines most fit for that purpose.

Ad venenata vulnera.

Take of the juyce of *Anagallidis purpurea*, of *Cyclaminis*, ana $\frac{3}{4}$ i. *Sulph. Vivum* mingled with mans spittle, $\frac{3}{4}$ ss. mingle them

Or take of Litarge, $\frac{3}{4}$ ii. Galbanum $\frac{3}{4}$ ss. Greek Pitch, and Turpentine, ana $\frac{3}{4}$ ii. oyle as much as shall suffice. Or take of oyle $\frac{3}{4}$ iiiii. of *Sagapenum*, *Mumia* and Amber, ana $\frac{3}{4}$ iii. Frankincense, Mastick, ana $\frac{3}{4}$ ii. of the best *Terra sigillata*, and and red Corall, ana $\frac{3}{4}$ i. Pitch $\frac{3}{4}$ ii. Wax as much as shall suffice to make an ointment. Or take two Onions, of the leaves of *Vinca pervinca scabiosa*, *Resini* of each a handful, rost them under the ashes, and put thereto of Triacle $\frac{3}{4}$ ss. and with Turpentine make an ointment.

Ad ambusta.

Take of the juyce of Onions rosted under ashes, $\frac{3}{4}$ ii. oyle of Nuts $\frac{3}{4}$ i. mingle them together.

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Or

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Or take of the leaves of black juice stamped with Plantain water M. ii. of oyle one pound, boyl them together with ℥ iii. of white wine, untill the wine be consumed, then put to as much wax. as shall suffice to make it a salve.

Or take of Lard melted in the flame ℥ ii. and pour into it the juyce of Beets and Rue, the cream of milk ℥ i. *Mucilage* of the seed of *Condoniorum*, and *Tragacanthæ*, ana half an ounce, mingle them.

Repellentia, & Sanguinem cohibentia.

Take of the juyce of the leaves of Woodbine, and of Oken leaves, ana ℥ i. red Roses, ℥ i. *Boli Armenæ*, & *Sanguinis Draconis*, ana ℥ ii. oyle of Roses, ℥ iii. Wax as much as shall suffice.

Or take of the Pulp of Apples boyled in milk three ounces, of *Mucilage* of the seeds of *Pistii* and *Cydonæ*, ana ℥ $\frac{3}{4}$. of the juyce of *Bursa Pastoris* and *Poligonum*, ana ℥ i. of *Acaciæ*, and *Sanguinis Draconis*, ana ℥ iii. of *Terra Sigillata* half an ounce, oyle of Myrtles, ℥ iii. white Wax as much as shall suffice to make an Ointment.

But these Medicines following are not so much used among the Apothecaries, neither known unto the Chirurgians, yet most profitable for wounds by shot and all other, whose fit preparation the Spagyrick art doth partly declare.

Suppurantia.

Take of the root of holly Oke, and Lillies, ana four ounces, Beets with the roots, M. i. fresh Butter half a pound, Wormes prepared in Wine, three ounces, yolks of Eggs, xii. the marrow of a Calf, of Turpentine, ana five ounces, Oyle olive cleansed from the Feces, ℔ i. stamp those that are to bee stamped, mingle all well together, and digest them in warm dung, one moneth after presse it out, and with a fire on ashes boil it to the substance of a salve.

Or take of the juyce of the hearb *Tussilage* and *Oxalidis*, ana, three ounces, fat dry figs, 20. Frankincense two ounces, Rosin of the Larix tree, ℥ i. ℔ grease of a Goose and a Hen, ana, ℥ ii. fresh Butter half a pound, *Olei visci pomorum comp.* ℔ i. all mingled together, let them boyl in a double vessel luted with *Luto Sapientie* for the space of six houres, and strein it warm, and set it again in the Sun, or boyl it to a fit substance, these Medicines doe quickly move matter, and

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are anodine very commodious for Wounds by Shot.

Detergentia.

Take of the juyce of Centaurie and Celandine, *ana* 3 iiii. of honey, 3 iiii. of flowers of *Verbascum*, p. ii. of Frankincense, Myrrh and Mastick, *ana* 3. ss. oyle of Turpentine, 3 vi. good white wine lb i. putrifie them all in warm dung, and boyl them as before with a fire of Ashes untill the wine and juyce be consumed, and it be brought to the form of an ointment, then put to one ounce of this ointment, 3 i. of Mercurie precipitate dulcified, if there be need of greater cleansing.

Or take *Visci herbarum sanicula*, *Pirola*, *Aristoloch*, and *vinca pervinca*, *ana* 3 ii. of Turpentine washed 3 iiii. *Crocus veneris* half an ounce. *Balsami Tartari*, 3 ii. *Sulphuris Antimonii*, 3 i. ss. set them upon a fire of ashes, untill it have the substance of a salve.

Sarcotica.

Take of the *Mucilage* of the seed of Fennigreek, two ounces, of the juyce of hounds-tongue, *Perficaria*, and the great Cumfery, *ana* one ounce and half, oyle of Frankincense, and Myrrh, *ana*, 3. iiii. Oyle of *Hypericon* simple, two ounces, Turpentine washed with white wine, two ounces, let them stand in the sun, or at a soft fire untill they wax thick.

Unguentum de peto.

Take of the juyce of *Petum* lb i. Turpentine five ounces, of common oyle of *Hypericon* eight ounces, good white wine half a pound, digest all eight dayes, after seeth them untill the wine be consumed, then put to *Colophonia* and Wax, *ana*, iiii. ounces; *Mumia* and *Amber* *ana* 3. ii. melt them again at the fire, and make an ointment according to Art.

Take of the juyce of the *Petum* and Cumfery *ana* four ounces, oyle of Turpentine lb i. flowers of *Hypericon* and *Verbascus*, *ana* M. ii. Apples of an Elm tree, three ounces, the buds of the Poplar tree four ounces, the spirit of Wine lb i. ss. digest all these in horse dung, or in a warm bath, in a glasse vessel well stopped one whole moneth, then wring it out and strain it, and put to it of Frankincense, Mastick, and Myrrh, *ana*, two ounces, *Sanguinis Draconis*, half an ounce, *Mumie*,

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3 vi. Turpentine half a pound, *Benzoini* one ounce, circulate them together in a Pellican eight daies, after with a moderate heat distill away the spirit of Wine, and there will remain in the bottome a most precious Balm.

Cicatricem inducentia.

Take of burnt Allum 3. i. *Crete Vitrioli*, 3. iii. *Crocus Martis*, *Crocus Veneris*, ana 3. ii. mingle them and make a powder, which you may use by it self, or mingled honie.

Or take of *Bole Armenia* prepared after our manner, 3. ii. calx of Egg-shells half an ounce, the juyce of unripe Damascens three ounces, boil them with a soft fire to a perfect substance.

Ad Venena.

Take of oyle of Amber and Turpentine, ana one ounce, oyle of Juniper 3. ii. Nettle seed, and the root of Gentian, ana 3. ii. Oyle of Sulphur Vitriolat. 3. i. B. red Corall, 3. i. mingle them together.

Or take of the juyce of *Pentaphillon*, Scabeos and Rue, ana two ounces, *Olei Sulphuris Rubei*, 3. i. Oyle of Myrrh, 3. ii. *Colophoni* and Gum of juyce, ana 3. vi. mingle them.

Ad ambusta.

Take of Lard molten and washed in water of Nightshade, two ounces, *Olei Saturni* half an ounce, mingle them.

Or take the juyce of the roots of Henbane, and floures of red Poppie, ana one ounce, Salt-Peter 3. i. Mucilage of *Seminis Cidoniorum*, 3. iii. and with oyle of Camphire make an ointment.

Repellentia & sanguinem cohibentia.

Take of *Bole Armenia* prepared after the Spagyrick manner, two ounces, *Crocus Martis* and *Crocus Veneris*, ana one ounce, mix them with oyle of Roses.

Or take of *Colcotharis Dulcificati*, ashes of Frogs burned, ana half an ounce, mingle them with the white of an Egg.

There be made other Remedies for the aforesaid intents, the making whereof we have described in their proper places, which I commit to the judgement of the skillfull Chirurgeians to use wisely, as the disease and partie affected doth require. Now there remaineth to speak of drinks for wounds, before we teach the preparations of Medicines.

De potionibus vulnerariis.

These potions for Wounds, although they drive not out the humours downwards, yet prevail they very much to cleanse Wounds, because they cleanse superfluous humours, and the blood from all filth, and by a certain marvellous quality where-with they excel, they knit the broken bones, and help the sinews that are hurt by Wounds, and helping nature, they at the last fill the Wound with flesh, and close them up without using any other remedy: when as I saw in *Germany*, the marvellous and almost incredible effect which came by the use of these potions, even in curing desperate Ulcers, I thought it not meet to passe over the mention of them, and that so much the rather, because I knew the use of them in time past was allowed, but now, through the negligence of Physitians: to be almost grown out of use. Also I have experienced those potions to be taken, not onely as Medicines, but also as nourishments, and to help all the passions and incommodities wherinto Wounds are subject. The Simples whereof the Medicines are made, are these:

Cyclaminus, Consolida major, Consolida media, quam Sophiam nonnulli vocant, Sabina, Galanga, Vinca pervinca, Centaurum, Ophioglosson, Betonica, Aristolochia, Veronica, Agrimonia, Verbena, Serpentaria, Persicaria, Artemisia, Lilium convallium, Zedoaria, Pyrola, Sperma ceti, Cancris fluviatiles, Nux vomica, Astaci, Mumia, Macis, Bolus Armena.

You shall much better draw out the strength of those simples then the common sort, if you put them into a tun of white Must, and digest them there two moneths, or if you cut the green hearbs very small, and wring out the juyce of them into a Pelfican or blind Limbeck, or circulate them three or four dayes in *Balneo Marie*. This last way is most convenient for them that are forbidden the use of Wine, especially if they be wounded in the head. The distilled waters of them be also good, if they be taken dryly by themselves morning and evening, with dose and manner convenient: Or if white Wine be delayed with them (if it be granted to the wounded.) Here followeth the composition of the vulnerary potions.

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A vulnerary Potion to be given the first seven dayes.

Take of both Conseries *Veronica*, *Sow-bread*, ana, M. i. *Astac*os purged num. iiii. white Wine two measures, circulate them in *Balneo* three dayes, strain it, and give every morning one spoonfull.

Or take of the eyes of Crabs in powder ʒ. ʒ. *Mumia* ʒ. ii. *Bole Armena* ʒ. i. ʒ. the Hearbs of *Agrimoni*, *Ophioglosson*, *Veronica*, and *Sowbread*, ana, M. i. *Sperma Ceti* ʒ. i. infuse them in white Wine a whole night in *Balneo*, take of this two spoonfuls morning and evening if need be, it putteth away the inflammation very much, and helpeth the burning.

Potions to be given at other times of the greife.

Take of *Macis*, the eyes of Crabs, *Zedoaria*, ana, ʒ. iii. *Mumia*, *Gallingal* the lesse, ana, ʒ. ii. *Nuis vomice* ʒ. i. ʒ. beat them grosely, and put them in a glasse vessell, pouring thereto of white Wine one measure and a half, macerate them in a soft heat two dayes, the dose is one spoonfull in the morning, and as much at night; the force of this potion is so great, that it cannot be sufficiently commended.

A Potion apt for poysoned Wounds by gun-shot.

Take of the floures of *Vinca Peruinca*, *Lilium Convallium*, ana. p. i. *Galanga*, *Zedoaria*, ana, ʒ. ii. *Mumia*, and *Bole Armenia*, ana, ʒ. i. *Sperma Ceti* ʒ. ʒ. white Wine two measures, digest and circulate them in *Balneo* four dayes, the dose is one spoonfull morning and evening.

A Potion vulnerary, where the bone is broken with gun-shot.

Take of *Aristolochi*, *Sowbread*, Adders grasse, both Conseries, *Geranii*, ana, M. i. *Savin* M. ʒ. *Maces*, *Zedoaria*, the eyes of Crabs, ana, ʒ. ʒ. *Mumia*, *Gallingal* the lesse, ana, ʒ. i. ʒ. being cut small and bruised, and the other things brought into a grosse powder, boyl all in a double vessell four houres with one measure of Wine, use it morning and evening: This Medicine is much better then so many splints, wherewith many are tormented.

A Potion for the Wounds of the head.

ʒ. Of floures of *Lilium Convallium*, *Betonie*, ana, p. i. *Gallingal*, *Macis*, ana, ʒ. iii. *Periscaria*, *Selandine*, *Vinca Peruinca*, *Veronica*, and *Centauri*, ana, M. ʒ. Macerate them as before, and reserve them to your use.

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A Potion for wounds of the breast.

Take of the juyce of *Vervē, Betonie, Veronica, ana, ℥. ii.* Cinnamon water *℔. i.* macerate them.

For Wounds of the stomach,

Take of *Bole Armenia ℥. ℔.* of both the Comferies, *ana, M. i.* *Gallinjal ℥. ii.* temper them with Wine as aforesaid, reserve them to use. Divers descriptions of Potions might be made of the aforesaid simples, which I have left to the judgement of the expert Phisitian; notwithstanding this one thing I will adde, that the use of them hath many opportunities to cure Wounds by gun-shot, as also the Canker, and all maligne, desperate, and eating Ulcers, of all which the Phisitian shall take very great profit, if he prepare the Potions with the Essence of the vulnerary simples spagyrically extract, as we have taught in another place.

A brief declaration of Spagyricall Medicines.

FOR as much as now remaineth to declare the Spagyrick preparation of those simples, which pertain to the cure of Wounds by gun-shot, we will use the same method we have before used, whereby this our Treatise may be the plainer.

Suppurantia sunt igitur & Anodyna.

Oleum ovorum. Oleum butyri. Oleum resinæ. Ol. visci pomorum compos. Oleum hyperici. simpl. Olea omnium axung.

Detergentia.

Oleum myrrhæ. Oleum mastiches. Oleum terebinthinæ. Oleum mellis. Viscus centaurii. Viscus vincæ pervincæ. Viscus aristolochiæ. Sal fœcum aceti. Balsamus martis. Crocus veneris. Mercur. præcipitat. vulgaris. Mercurius præcipit. dulcific. Oleum guaiaci. Balsamus veneris. Balsamus Saturni. Balsamus tartari.

Sarcotica.

Balsamus hyperici. Oleum thuris. Oleum sarcocollæ. Ol. mannæ. Viscus consolidæ utriusque. Viscus cynoglossi.

Epulotica.

Calx testarum ovorum. Calx testarum limacum. Bolus armenæ præparatæ. Alumen adustum & præpar. Crocus Martis. Creta

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Creta Vitrioli flava. Oleum salis tartari. Oleum talci, quæ etiam cicatrices decorant.

Repellentia & sanguinem cohibentia.

Oleum visci pomorum simplex. Oleum Martis. Crocus Veneris. Colcothar simplex. Coleothar dulcificatum. Bolus armena præparata. Calx testarum ovorū. Calx testarum limacum.

Ad venena.

Butyrium arsenici fixum. Præcipitatus dulcificatus. Balsamus tartari. Ol. Mercur. corporale. Oleum antimonii. Oleum sulphuris vitriolatum.

Ad ambusta.

Oleum ovorum. Oleum lardi. Oleum butyri. Aqua gammarorum. Aqua spermatis ranarum. Aqua florum papaveris rubri. Viscus rad. hyoscyami. Oleum Saturni, ejusq; Sal. Oleum Lithargyri.

Attrahentia.

Viscus aristolochiæ. Viscus corticis med. tilix. Succinum præparatum. Magnes præparatus.

Sunt rursus illorum simplicium singula, quæ singulis partibus vulneratis conducunt, ut, Ossibus corruptis.

Oleum myrrhæ. Oleum caryophyllorum. Oleum Tartari foetens. Oleum vitrioli. Oleum sulphuris simplex. Oleum sulph. vitriolatum. Oleum antimonii. Sulphur rubicundum antim. Oleum salis. Oleum Mercur. sublimati.

Nervis vulneratis. Oleum ceræ. Oleum junepери. Oleum Euphorbii. Oleum ovorum. Oleum terebinthinæ. Oleum sulphuris terebinth.

Carni putridæ, ac corruptæ. Sal fuliginis. Sal urinæ. Sal tartari. Sal mellis. Oleum frumenti. Oleum mellis. Oleum sulph. acidum. Phlegma vitrioli acidum. Phlegma aluminis acidum. Balsamus Martis. Balsamus Veneris. Balsamus Mercurii. Balsamus tartari.

But because regard is alwayesto be had of the noble part, in whose action the life doth consist, there be certain Medicines, which being given can defend them.

Roborant enim.

Cerebrum. Oleum succini. Oleum salviæ. Oleum cariophilorum. Spiritus vitrioli.

Cor. Aurum vitæ. Tinctura auri. Essentia margaritarum: Hepar.

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Hepar. Tinctura Bals. natural. Tinctura corallorum. Oleum Martis.

The Spagyricall Preparation of Medicines before rehearsed.

THe dregs of Wine or crude Tartar brought into powder, put into a Retort of glasse or earth with his Recipient, make fire by degrees as is done to the making of strong water, there will rise great plenty of white spirits, which will turn into water, and thick stinking oyle, separate the oyle by a Funnel, and keep it to your use.

But the Salt of Tartar you shall draw out of the Feces (which they call the dead head) which are left in the Retort. Those you shall dissolve in warm water, and after filter that which is dissolved twice or thrice, coagulate it at the fire by vapouring away the water, and the salt will remain in the bottom of the vessel, which if you again dissolve and coagulate divers times, you shall purge it clear like Christall.

This Christaline salt if you put it into a glasse, and set it in a Wine cellar or other moist place, within few dayes it will resolve into a clear oyle, very excellent to cleanse the spots and ulcers of the face.

Take crude Tartar lb ii. Salt-Peter, Salt of Soot, of the Feces of Vinegar, ana four ounces, *Calcis Viva*, six ounces, all broken very small put into a vessell not glased, but well stopped. Calcine it twelve hours, dissolve that that is calcined in warm water, and distill it by filter, after coagulate it, and cleanse it again, repeating three times your calcinations, dissolutions, and coagulations; then put all into a Limbeck, and put on distilled vinegar that it be covered four fingers. Distill the Vinegar in *Balneo M.* and there will come forth a sweet liquor, then pour on the Vinegar again to distill, this do so long untill it be no more sweet but sour, as when you poured it on first, and so rise in the Limbeck. Then distill all in a strong fire by a Retort, and there will come forth a hot oyle, the commodities whereof can scarcely be declared.

After the same manner if you will, you may distill all the

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salt of Tartar by a Limbeck, whereof you shall make a most excellent and wholsome oyle.

Vinegar being distilled by a Limbeck, the Feces remain in the bottome of the Vessell, which first dried, afterward with a violent fire, if they be driven out by a Retort, there cometh forth a very red and sharp oyle. Then if you doe again dissolve the dead head or Feces in warm water, filter, and coagulate it, the salt of Vinegar will rest in the bottome, the which is very profitable for all eating Ulcers.

Soot brought into fine powder, dissolve it in distilled Vinegar in *Balneo*, and separating all the mensure, that which remaineth in the bottome dissolve and coagulate again, so long till it come to white Salt, which in a moist place will dissolve into oyle, very apt to cure the Gangræna and all malign ulcers.

Bole Armoniack made into fine powder, dissolve it in the four flegm of Allum, then separate the flegm by *Balneum* and pour on other. Doe this three times, and then the Bole will be turned into a very fat oyle, which with a very soft fire is dried, and brought into powder most apt to stanch blood, wheresoever it breake out.

Take of Cloves beaten in powder one pound, simple water, or *Aqua vite*, which is better, six pound, infuse them to digest in *Balneo* or dung four dayes, then put them in a Limbeck with his Refrigeratorie, distill it according to art, and separate the oyle from the water by a funnell, and keep it for your use. After the same manner shall you draw the oyles of Sage, Juniper, Amber, Turpentine, Myrrh, Frankincense, Sarcocolla, Mastick and *Euphorbium*. We have written another better way to draw oyles out of the foresaid things in the Spagyrick preparation of Medicines.

Wheat being put into a Retort with the spirit of wine, digest it eight daies, then distill it with a violent fire, that which is distilled pour again upon the dead head, digest it again, and distil it again, if you reiterate this three times, there will come forth a most excellent oyle for Gangræna and *Carcinomata*.

Take of the flowers of *Hypericon* small cut two pound, oyle of Turpentine i. pound, yolks of Eggs, 20. *Aqua vite* half a pound,

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pound, mingle them all together, and let it putrifie in hot dung one whole moneth, then wring it out, and set in the Sun two moneths.

After the same manner is the Balm of *Visciporum* made, or with oile Clive, first purified in *Balneo*.

Take of the floures of *Hypericon*, one pound, of the Mucilage of the root of the great Cumferie, four ounces, floures of Camomil, *Verbasum*, *ana*, p. ii. Oyle of Eggs and Turpentine, *ana* lb ss. *Aqua Vitis* one pound, Myrrh, Frankincense, Mastick, Mumia, *ana* two ounces, Red Sugar vi. ounces, putrifie all in dung one moneth in a vessel diligently stopped, then wring it out, and circulate it in *Balneo* three dayes, afterward with a soft fire boil it to the substance of a Balm.

Take of the leaves of the Mistletoe of the Appletree cut small two pound, put them into a Vessel of glasse, putting thereto Buds of the Poplar tree half a pound, oyle of the grease of a Badger, and of Butter, *ana* four ounces, Turpentine vi. ounces, oyle of Worms two pound and a half, good white wine two pound, digest all well stopped in very hot dung two moneths, then presse it and circulate it, and with a soft fire boil it untill the liquors be consumed, there cannot be found a more excellent Medicine to assuage aches and pains.

The juyce of the leaves and roots of hearbs you shall purifie untill it be clear, pouring to it so much *Aqua vite*, and digest it in *Balneo* in a glasse 15. dayes, then separate that water by distillation, and there remaineth in the bottome the slime or mullage of the hearbs.

Steep the leaves and roots of hearbs in common water filtered, or that which is better, in white wine eight dayes, then let them boyl three dayes with a soft fire under them. Then wring them out and purifie it, then boyle them with a soft fire, untill they come to the thickness of honie, which we call the slime of Mucilage. By this rule you shall draw out of both Comferies, *Cynogloss*, Centaurie, *Vinca peruinca*, *Aristolochie*, the root of Henbane, and the middle Bark of Tilia their Mucilage very profitable for the foresaid Medicines.

Out of the floures of red Poppie or their juyce you shall draw a water by a Limbeck very profitable to cool.

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The salt of mans Urine hath an excellent quality to cleanse ; It is made thus , First, the Urine is to be filtered, then coagulated, after with distilled Vinegar dissolved, and again coagulated, these must be reiterated three or four times.

Melt Wax at the fire, and boil it with Wine till it be consumed, doe it so long untill it crack no more ; take ℥. i. of Wax thus prepared, Allum calcined ℥. ℞. Sage leaves M. i. put all into a Limbeck with his Receiver, and distill it with a mean fire : First there will come forth a grosse oyle, thick, hard, and white, which must be distilled again as before, and three times reiterated, and so you shall make an excellent oyle of Wax for all greifs of the sinews : In like manner is the oyle of Rosin and pitch made.

Out of Honey you shall first draw an excellent water by *Balneum*, afterward you shall put unto the dead head, or feces that are left, sand or flint stones calcined, that the matter boile not up, which you shall drive out by a Retort of glasse, giving fire by degrees, and so you shall distill a yellowish clear oyle, together with a grosse impure oyle ; let all digest again four or five dayes, after distill it again by a Limbeck in sand, and there will come out a pure red oyle swimming upon the water ; this water is sour, almost like Vinegar distilled, and is very good against the *Gangrena* ; but the oyle which burneth like *Aqua vita* hath marvellous qualities, especially if it be circulated certain dayes with the spirit of Wine ; for the spirit being after separated, there remaineth a sweet oyle of pleasant savour, good for Wounds by gun-shot, and eating Ulcers.

Out of the feces which remaines is drawn a Salt, first being calcined with a fire of reverberation, dissolving it with his proper menstrua, or common water distilled, filtering and coagulating it three times : It is good for all rotten Ulcers. This Salt you shall mingle with his proper burning Oil according to art, and you shall reap greater commodity thereof then is lawfull to be spoken.

Take of Honey not separated from his Wax ℥. ii. Tartar made into powder ℥. i. let them putrisie together in dung fifteen dayes, and distill it by a Retort, and there will first come a clear water, then a yellowish ; put these again upon the dead head,

head, and putrifie it again other fifteen dayes, after distill it again, and this doe three times, and you shall have an excellent oyle of Honey.

Take Butter first molten in white Wine, and then distill it with a mean fire, and there will distill out an oyle greatly swaging paines and supplying : So shall you make oyle of Larde and all greases.

Take a hundred yolks of Eggs first sodden hard, put them into a Cucurbite, and make fire by degrees, first there will come out a water, after a yellowish oyle swimming upon the water, last a thick oyle : The water is good for all spots in the face, the oyle to appease all griefs and aches.

Boile Creveses in water of Orpine in a double vessell well stopped one whole day ; after distill it, pouring the water three times upon the feces, then let it be kept, it is very good for inflammations, burnings, and the *Carcynomata*.

The sperme or seed of Frogs is gathered in the moneth of *March*, and is distilled by a glasse Limbek, and thereof is drawn a water very commodious for inflammations and burnings.

Eggshells, or the shells of Snailes, are reverberated in a sharp fire three dayes, untill they be brought into a very white Calce ; but if they be sprinkled with Vinegar whilest they are calcined, the Calce will be the lighter, and apter to work his force.

Mercury first washed and prepared, according to *Gebers* prescription, dissolve with the double weight of common Strong-water, then distill it four times, and pour it so often again upon the feces, and so it is brought into a very red powder, out of the which, being reverberate at the fire, and drawn away, the spirits of the Strong-water, which otherwise would move great pain ; but it were better, if it were washed with the flegm of Allum and Vinegar distilled, and the water of Eggs, for by that meanes the sharpnesse is taken away.

But it is better to prepare Mercury with often sublimations, and to fix it being quickened again, and purged from his filthy earth and superfluous humidity, with the water which we have described in the book, by me published, of the Spagyrick preparation : But if all men doe not understand that description

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on for the dark words of Art, it shall not be incommodious to fix the Mercury with common Strong Water, three times poured on and drawn away, and to bring it into a red powder, and that with a sufficient violent fire, that all the sharpnesse and venome of the menstrew may be drawn away, which shall much the better be done, if this water following be mingled with it, and by often distillation separated.

Take of distilled Vinegar lb. ii. ℥. the flegm of Allum lb. i. ℥. calx of Eggshells ℥. vi. distill all till it be dry: Take of this water lb. iii. of Mercury precipitate as before lb. i. mingle all well according to art, distill it by a Limbeck, pouring the water again unto the feces three times; last of all, drive all out untill it be dry, and there will remain a powder in the bottom, which grinde upon a Marble, and put it into a Limbeck, pouring on the water aforesaid, which you shall three times distill from the feces as before: Lastly, the Mercury precipitate must be circulated with an alcoole of Wine 24. houres: then distill away the spirit of Wine that the matter may dry, then pour on new again, and circulate and distill it as before, and that doe four or five times, and then you have attained the perfect preparation of Mercury, whose qualities cannot be sufficiently commended in curing of sundry diseases, especially of the Pox, whether it be taken by the mouth, or applied to the place greived.

Make Amalgama with ℥. iii. of Mercury crude, and ℥. i. of the best Tinne; spread this upon a plate of iron, and set it in a moist place, and all will dissolve into oyle, it is also made with Mercury alone, and a plate of Tinne.

Mercury, as the manner is, three times sublimed with Salt of Vitriol, at the last is mingled with the like portion of salt *Armoniack*, and again sublimed three or four times, all that sublimate is dissolved into oyle, out of which the spirit of the salt *Armoniack* is to be drawn away; circulate all with the Essence of Wine, and distill it so long, untill the oyle have lost his heat and sharpnesse, and the *Armoniack* be separated.

It is also reduced by it self into an oyle, with a very soft heat of an Athanor, by long distance of time.

Sublime Mercury so often, with the simple Calx of Eggs well.

well prepared, untill it be utterly extinct; to this mixture pour Vinegar distilled, alchool sated, that it may cover it four fingers; distil the liquor from the feces four or five times, untill the Mercury be come into a very red powder, which you shall circulate with an alchool of Wine in a Pellican eight dayes, separate the alchool by a Limbeck; and there will remain in the bottome, the most pretious and sweet Balm of Mercury: It healeth all desperate Ulcers, and also *carbunculum in vesica*, and greatly helpeth these Wounds by gun-shot. All other preparations of Mercury, and the manner of using it, you shall gather out of the book which we lately set forth.

Upon the filings of Iron often washed with salt water, pour sharp Vinegar, that it may cover it four fingers, set it upon warm ashes eight dayes, every day moving the matter, and separating the Vinegar which will be coloured, and pouring on again new, and that so long, till the Vinegar be no more coloured, which being vapoured away, take the powder that remaineth in the bottome, and sublime it with a like portion of *Armoniack*; the same sublimate you shall return again so often upon his feces, and sublime again untill there appear the colour of a Rubie; then cast all into scalding water, that the salt may dissolve them, by and by put to cold water, and the Balm of *Mars* will rest in the bottome like the calx of Gold; pour away the water, and put to fresh again, that the Balm may be made sweet.

Of this with the spirit of Wine alcolizat by circulations, you shall make a red oyle, most excellent for all inward Hemeroides, or Issues of blood, and to strengthen the bowels, if one drop be mixed with conserve of Roses, or Consery, or given with Wine.

The filings of Iron first well washed, you shall calcine with the flower of Sulphur, or dissolve with Strong Water, then pour on very sharp Vinegar, and set it in a warm place certain dayes, then reverberate it with an open fire, as Art commandeth, one whole day, gathering alwayes the flowers which remain above, untill all be converted into a very red and light powder.

After the same manner you shall make the Balm, Oyle, and

and Crocus of Copper, out of the which, with the four flame of Vitriol, circulating all artificially, you shall draw a bluish Vitriol, whose qualities we have described in another place.

Out of *Saturne* calcined is drawn a sweetish salt in *Balneo* with distilled Vinegar, pouring it so often upon the Feces untill it draw no more: The menstrew evaporated, the salt remaineth in the bottome, which by often dissolutions, and coagulations, is made Christaline, and afterward easily dissolved into oyle, being set in a moist place. But if you circulate this Christaline salt in a Pellican, with the alchool of Wine fifteen dayes, and after take away the menstrew by distillation, and put to new Wine and circulate it, putting to a fit dose of christaline salt of Tartar, you shall make a Balm sweeter then Sugar, which will marvellously prevail against all maligne Ulcers and diseases of the eyes.

Decoct Antimony made in powder, with a capitall Lie prepared of Tartar calcined, and Sope ashes, and quick Lime, the space of one hour, then let it cool, pouring upon it a little Vinegar, and there will appear a certain rednesse swimming upon it, which you shall gather; then again let it boil for one hour or two, again let it cool, and gather that which swimmeth up; doe this so often, until there appear no more rednesse; for it is the Sulphur of Antimony, which dried at a soft fire, you shall keep it to good uses.

Mingle Antimony with Sugar and Allum, and put all into a Retort of glasse, make a soft fire for four or five houres, afterward increase it, and there will come out an Oyle red like blood: It is also done with Mercury sublimite, but great heed is to be taken, lest any error be committed in the degree of fire.

Boil Sulphur prepared with oyle of Linseed, with a very soft fire, and it will be like blood congealed: Let the matter cool, put it into a Retort, and give it fire, and there will distil out a very red oyle of Sulphur: It is also done, if you mingle Bran with your Sulphur and distil it.

Take of *Sulphur Vivum* P. i. with which mingle, with a soft fire, so much pure Vitriol molten, that it may be one body;
distil

distil this by a Discentory, and there will descend a red oyle into the Receiver.

If lb. i. of the flower of Sulphur be mixed with ii. or iii. lb. of oyle of Turpentine in a dry heat, the flowers will dissolve into a red oyle; then the menstrew rightly and artificially separate, circulate the rubin of Sulphur with the Alcool of Wine eight dayes, and you shall have oyle of Sulphur that hath the qualities of the natural Balm.

The four oyle of Sulphur is made by Sulphur, by setting it on a fire, and hanging over it a bell, or a large glasse head, to keep the vapours which are converted into that four oyle.

Put Vitriol beaten into powder into a Cucurbite, giving it a fire of the second degree, and there will issue a four water, which is called the flegm of Vitriol.

Take the Feces which remaineth in the bottome of the vessel, which is called *Colcothar*, stamp that, and if you mingle flints withal, with a violent fire, there will come out a red oyle.

It is also made with the simple *Colcothar*, driven out with a violent fire three dayes space; and there will come forth a very hot oyle, which is made sweet by circulation, with spirit of Wine tartarized.

But if the *Colcothar* be dissolved in warm water, and the rednesse in it separated, and the water evapourated, the *Colcothar* will remain sweetish; that which remaineth, the rednesse being taken away, is called *Creta Vitrioli*.

But if Vitriol be drawn by the ninth, a Limbeck pouring on alwayes the liquor upon the dead head, and after circulating all by the space of eight dayes, you shall have the spirit of Vitriol, very profitable for many things.

The flegm of Allum is made like the flegm of Vitriol.

But Allum is prepared, if the flegm be five times poured upon the Feces, out of which it was drawn and distilled, last of all dry out all the flegm until it be dry.

Make Brine of Salt, into which cast hot burnings stones that they may be imbibed, those stones so imbibed, put into a Retort, giving fire by degrees, there will come forth a very hot oyle of Salt.

I said before, that there was great force in *Butyro Arsenic* fixo to cure all venomous and Maligne Ulcers, it is made in this manner: Mingle cristalline *Arsenic* first sublimed, with onely *Colcothar* (which doth keep back his poyson) with like weight of Salt of *Tartar* and *Salt-Peter*, put all into two glasses, and fix it, giving fire the space of four and twenty houres, first very gentle, then of the highest degree: You shall find the matter very white fixed, resembling the colour of Pearles, which dissolve in warm water, that you may draw the *Alcaly* from it; and the powder which remaineth imbibe with oyle of *Tartar*, or of *Talcum*, which is better, and dry it at the fire, and doe this thrice: again dissolve the matter in warm water, that you may take away his salt, and there will remain a very white powder and fixed, which will dissolve in a moist place into a fat oyle, which is *anodinum* like Butter.

Out of *Talcum* rightly and artificially calcined is drawn the spirit with distilled Vinegar. This is dissolved into a precious oyle, being set in a moist place.

Take of the juyce of *Aristolochia Rotunda*, and *Savin*, ana, iii. ounces, *Serpentaria*, two ounces, spirit of Wine one pound, circulate them first the space of 24. houres, then distill them, of this water take lb i. of Elect *Magnes* made into powder four ounces, circulate them together, and distill away the water from the *Eeces*, reiterate this three times, and by this means you shall obtain the preparation of *Magnes*.

But because (as we have said) the noblest parts are to bee strengthened, and the heart, the principall organ of life, must alway be defended, these preparations following are to bee used.

Take of *Theriac* of *Alexandria*, two ounces and a half, the best Myrrh, one ounce and half, Saffron 3 ii. the spirit of wine six ounces, mingle all these, and in ashes with a very soft fire distill it, circulate that which is distilled in *Balneo* eight dayes, and then distill it again. This water hath a most excellent qualitie against the Plague, and all venemous things, and doth marvellously strengthen the heart.

We have shewed the extraction of the tincture of Gold, Corals, naturall Balm, and the essence of Pearl in the Book which

I wrote of Preparation ; it now resteth for us to speak of the Gold of Life, which all shall know to be the most excellent and extream Medicine in curing all diseases, which doe but consider the singular excellencie of Gold in the cure of the Leprosie.

Aurum vita is made many waies, for being calcined after the Spagyrick manner, it is made light and spongeous, which cannot be reduced again, from which with distilled Vinegar is drawn a salt in *Balneo*, whose qualities by circulations with the spirit of Wine are so increased, that they seem to be incredible for the curing of innumerable diseases.

Calcine gold made into thin plates so oft with Salt prepare (by a Philosophical calcination) untill it be made unpalpable, the salt by dissolutions being separate from the Alcool of gold, then calcine it again with very white sugred salt, and to this mixture pour of the spirit of alcoolyzat, which is proper salt, according to the precepts of Art, that it may cover it over oely four fingers, then set on fire, that the Alcool may burn, and this you shall doe oftentimes, then pour on new Alcool of Wine, and circulate all rightly and decently the space of four daies. Then separate the menstrew with competent distillation, and pour on new again, circulating and distilling as you did before, so often, untill

all the substance of Gold be carried out by the

Limbeck : The Menstrew being separated as it ought, the Gold of Life, will remain in the bottome the most excellent, and best of all Secrets.

FINIS.

Omnibus sed paucis luceo

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James Smith
of New York
June 11 1808

